THE PANOPLIST;

OR,

THE CHRISTIAN's ARMORY.

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Biography.

LIFE OF LUTHER.

[*From the Religious Monitor.*]

(Continued from p. 383.)

While Luther was employed in the duties of his professorship at Wittemberg, the train of iniquity which had been laying for ages, was gradually advancing towards that dreadful explosion, which the avarice and violence of the satellites of Rome at length produced. The sixteenth century opened under the pontificate of Alexander VI., a monster of impurity, and almost every crime. From his pernicious influence, the church was delivered in 1503; but after a respite of only 30 days, the period of his successor's reign, she was again doomed to groan under the tyranny of Julius II., a man of violence and blood. He was succeeded in 1513 by Leo X. of the noble family of Medicis.

This prelate was remarkable for liberality of disposition, elegance of manners, love of splendour, and taste for pleasure. He was a munificent patron of learning and the fine arts; and himself no despicable proficient in the polite literature of the times: but his mind was devoid of piety and virtuous principle, and almost entirely destitute of the very rudiments of theological knowledge. His court, instead of being the temple of religion, and the residence of virtue, was the habitation of carnal pleasure, the haunt of debauchery and vice. The expense, which the splendour of his establishment and the sumptuousness of his entertainments necessarily occasioned, made him have recourse to various schemes for recruiting the treasures of the church, which he had found exhausted by the extravagance and ambition of his predecessors. Among other plans which were suggested, the renewal and extension of *the sale of indulgences* promised to be successful, and was attended with this advantage, that it could be accomplished without the exercise of temporal authority, or

spiritual extortion. To gild the bait, which he wished the people greedily and universally to swallow, he pretended an anxiety to finish the building of the church dedicated to St. Peter, which Julius II. had begun. By this he hoped at once to render the sale of indulgences more productive, and to gratify his natural love of magnificence. In arranging the manner in which this plan was to be carried into effect, he fixed on Albert, archbishop of Mentz and Magdeburg, and brother of the elector of Brandenburg, as his commissary for Germany; and accordingly, in 1517, sent him a commission to extend and establish the authority of indulgences throughout all the provinces of the empire.

Albert delegated the office to John Tetzel, a Dominican inquisitor, whose private character was as immoral, as the object of his labours was iniquitous. This shameless monk, who had no mean talents for declamatory and popular eloquence, and, as the servant of the Teutonic knights, in their war against the Russians, had long been accustomed to the flagitious traffic, had the effrontery to preach, that a red cross elevated in the churches, with the arms of the Pope, had the same virtue as the cross of Christ; that he himself had saved more souls by indulgences than St. Peter had by his preaching; that no sooner did the money tinkle in the chest, than the souls for whose benefit they were purchased, were released from purgatory, and ascended to heaven; that the grace derived from them was the same with that which reconciles man to God; that they superseded the necessity of repentance; and that robberies and murders, the most detestable immoralities, the most unnatural and even unheard of crimes, nay, blasphemies against God and the holy Virgin, were sins, for which it was easy to obtain pardon. He pretended, in short, to give absolution equally of sins past, and of sins to come: sold without scruple, remission of crimes, and license to commit them; and withheld forgiveness from those only, who despised indulgences, or denied their efficacy.*

With this doctrine, Tetzel and his associates came into the diocess of Magdeburg, in which Wittemberg is situated, where Luther was; who having never thoroughly studied the subject of indulgences,† when he saw the people around him, running in crowds to purchase them, contented himself at first, with preaching that something different from tumultuously flocking to obtain ecclesiastical pardons, was required by God, in order to obtain salvation. In subsequent discourses he asserted the same doctrine, but on finding that the Elector was displeased, he resolved to be silent on the subject. But the effect of indulgences in preventing the exercise of penitential discipline, soon obliged him to examine more narrowly their nature and tendency; for he found, that the possession of these forms of absolution was considered as effectual, not only to secure the removal of the spiritual guilt and punishment of sin,

* Beausobre, vol. I. p. 33.

† His own words are, "Ego vero, ita me Christus servator salvet, nescirem quid essent indulgentiæ." Lutheri Apol. advers. Henr. Brunswic.

but to deliver from the temporal penances which the church prescribed. Convinced that this opinion had the most pernicious tendency, he refused to absolve several persons, to whom he acted as confessor, though they had received indulgences, unless they also submitted to the established discipline. Conceiving themselves to be injured, they complained to Tetzel, who was so highly irritated at this supposed insult against his authority, as to threaten with the inquisition, all who presumed to call it in question.

Luther, on receiving this information, became angry in his turn, and in the heat of his zeal, though not without a conviction of the propriety of the measure, composed and published ninety-five theses or propositions, containing many convincing arguments against the scandalous traffic of the Romish emissaries, together with a statement of several points on which he professed to be doubtful, and which he proposed as subjects of more deliberate consideration. Some of these propositions sapped the very foundation of the practice which they opposed, though none of them disputed the right which the Pope had to issue indulgences, but on the contrary, manifested a superstitious subjection to his supremacy. It is by no means an easy exertion to shake off prejudices early imbibed, and long riveted; besides, the truth was yet but imperfectly known to the mind of Luther.

These theses were rapidly circulated through Germany, and were the means of opening the eyes of many, formerly blinded by ignorance and superstition, to the impiety of tenets, which rendered personal inquiry about salvation altogether unnecessary, and allowed of the most flagitious conduct, by removing the fear both of present and future punishment. They began to think, and they needed only to think, in order to see, to a certain extent, at least, the evils which were thus introduced. Tetzel, however, flattering himself, that the powerful and sacred protection of the Pope, and the dread of the office which he held as a member of the court of inquisition, would awe Luther into silence, and the people into subjection, condemned the obnoxious propositions to the flames, stigmatizing them as replete with heresies and blasphemies. To prove this accusation, he published an hundred and six counter-propositions, as destitute of sound reasoning, or scriptural sentiment, as they were full of strong invectives against heretics, and broad assertions of the supreme power of the Pope in heaven and on earth. So contemptible did they appear to Luther, that he thought them unworthy of refutation; insomuch that in a series of new propositions which he soon afterwards printed, Tetzel was not once mentioned. This second treatise went much farther than the first. It attacked several doctrines that were prevalent in the church, denying the power that was attributed to free will, and the merit of good works, and rejecting the excessive deference that was paid to the opinions of the school divines. He affirmed, that on the part of man, nothing exists before grace, but disinclination, and even rebellion;

that without grace there is no virtue, and with it there is still imperfection; that the *habit* of righteousness is acquired by the performance of good works; but that it is necessary to have righteousness in the *heart*, in order to do works really good.*

It is proper, in this part of our narrative, to take notice of the opinion which has been received by several authors of no inconsiderable name, and industriously retailed by a multitude of inferior writers, that the Augustine friars having been usually employed, in Saxony, to preach indulgences, the appointment of *the Dominicans* to this office, piqued Luther, who was an Augustine, and made him resent the affront that was thus put on his order. This opinion is maintained by Bossuet, and other historians of the Romish church, and sanctioned by the authority of our countryman Hume,† whose prejudices against Christianity seem to have perverted his judgment respecting almost every fact connected with it. It is false that the Augustines usually possessed the right of publishing indulgences in Saxony. The Dominicans had, in conjunction with the Franciscans, exclusively exercised that employment from the year 1507; and Tetzel in two days had raised 2000 florins at Fridburg, without any opposition from the Augustines; which, when we consider their spirit, is altogether inconsistent with the idea, that this booty of right belonged to them.‡ Nay, from 1224, when this lucrative commission was given principally to the Dominicans, in the records relating to indulgences, the name of an Augustine friar is scarcely to be met with; and not a single act, in which this office is granted to their order.* This accusation, besides, was not brought forward by any of the writers of that age. Maimbourg himself, who only insinuates it, does not ascribe the pique to Luther, but to Staupitz, though the character of this modest and venerable man, is of itself sufficient to refute it.† Even Cardinal Bellarmine does not suggest it; nay, Tetzel does not appear once to have suspected it. "Can it be supposed, then," to use the words of the translator of Mosheim, "that motives to action, which escaped the prying eyes of Luther's cotemporaries," and we may add, his enemies, "should have discovered themselves to us, who live at such a distance of time from the scene of action, to M. Bossuet, to Mr. Hume, and to other abetters of this ill contrived and foolish story? Either there are no rules of moral evidence, or this assertion is entirely groundless."‡

In the beginning of 1518, Luther went to Heidelberg, to attend a general meeting of the chapter of the Augustines, and was courteously entertained by the elector Palatine, and his brother Wolfgang, the disciple of Oecolampadius, to whom he had received recommendations

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* Seckendorf, p. 40.

† Hist. of England, ch. 29. reign of Henry VIII.

‡ Beausobre, vol. I. p. 68.

* Mosheim, Cent. 16. §1. chap. 2. note (*p*) which contains a full and satisfactory refutation of the whole charge.

† Maimbourg, B. 1. p. 23.

‡ Mosheim ut sup.

from Frederic. As no business of importance was before them, Luther embraced the opporunity of proposing forty theses, or positions, on free will, faith, justification, and good works, to which he gave a paradoxical form, as the subjects of public disputation. After having, according to custom, publicly exposed them in writing, the debate was opened in presence of a crowded and brilliant assembly, in which Luther maintained his positions with uncommon applause, and with such success, that they were soon after adopted and taught as the doctrines of the Heidelberg academy. Martin Bucer, and other eminent men, who afterwards supported the reformation, being present, admired his eloquence; compared his sentiments to those of Erasmus; preferred his boldness to the timidity of the latter; and declared, that the acuteness of his reasoning, and the precision of his language resembled the style of St. Paul, rather than that of Duns Scotus.* But the principal advantage which he derived from this journey, was the friendship of Laurence de Bibra, bishop of Wurtzburg, who saw and lamented the corruption of the church, and resisted to the utmost of his power, the promulgation of indulgences in his diocess. This prelate did not live till the reformation was accomplished; but before his death, he rendered an important service to the cause, by writing Frederic, and conjuring him not to suffer Luther to leave his territories, a request which Frederic did not forget.*

In the progress of this controversy, the light of truth gradually broke in on the mind of Luther,† who, at first, thought of little more than checking the insolence of Tetzel, and preventing the dangerous effects of the sale of indulgences, which he saw to be prostituted to the worst of purposes. He did not at once throw off the yoke of papal power, or the opinions of the schoolmen; but only censured the abuse of the one, and the infallibility ascribed to the other. At last, however, he discovered that the holy scriptures are the only authoritative and infallible standard of doctrine and duty; and rejected every thing that was not built on this foundation. The progressive manner in which he arrived at this conviction, sufficiently accounts for the appearance of abject humility to power and opinions, which we shall have occasion to remark in some parts of his conduct. The publications of Silvester de Prierias, and John de Eck, or Eckius, professor of theology at Ingolstadt, in defence of Tetzel, led Luther to adopt the principles which may be considered as the foundation of the whole reformation. The malignity and virulence which Eckius displayed, and the contemptible sophistry of Prierias, made him suspect that the

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* MS. Hist. of the Reformed Palatine Churches, in Seckendorf, p. 29, and 49.

* Beausobre, page 85, from a MS. Life of Frederic, by Spalatinus.

† "Optime lector, memento me unum fuisse ex illis, qui, ut Augustinus de se scribit, scribendo et docendo profecerint, non de illis qui de nihilo repente fiunt summi." These are his own expressions in the preface to his works.

authority of the Pope, proved by the decrees of Popes, and of the Romish church, whose infallibility was established by the same circular mode of reasoning, was a doctrine unknown in the word of God. He accordingly, in reply, laid down these two principles: First, "That it is necessary to prove all things, and to hold fast that which is good." 1 Thes. v. 21. Gal. i. 8, 9. Secondly, "That there is no infallible authority on earth, but that of the holy scriptures." His answers to these opponents were quickly followed by a larger treatise, which illustrated and defended his former theses. It defined the proper nature of penance, as consisting in godly sorrow, manifested by its necessary fruits, fasting, (which includes every species of mortification,) prayer, and alms; restricted the use of indulgences, yet asserted the authority of the Pope; and maintained the doctrine of purgatory. The dedication was indeed addressed to Leo, and contained the humblest submission both of his person and works to that pontiff, declaring that he was ready to receive his sentence, whether approving or condemning, as that of Jesus Christ, who presided in his person, and spake by his mouth.*

Luther sent this book to the bishop of Brandenburg, and to Staupitz, whom he entreated to convey it to the Pope, concluding with these words, which will be a lasting proof of his courage, and love to the truth: "I have no possessions, nor do I wish any; if I had any reputation, I am losing it every day. All that remains to me is a weak body, sinking under the weight of continual hardships: let them take it from me, either by violence, or by cunning; I am ready to obey God. They will only, perhaps, shorten my life a few moments. Jesus Christ, my Saviour, is all-sufficient for me, and supplies the place of every thing; as long as I live, I will sing hymns to his honour." The bishop disapproved of the treatise, though he was an enemy to indulgences; and wished him either to suppress, or at least to defer its publication. Luther complied with neither of these wishes.

Hitherto the dispute was confined to a few monks; the people at large were only spectators, waiting for its issue: and had Leo been satisfied with imposing silence on the disputants, it is probable the reformation would never have taken place. This is said to have been his own opinion; for he regarded it as a matter of very little consequence; and when informed by Prierias of Luther's heresy, he only replied, that "Friar Martin was a man of a very fine genius, and that these disputes were merely the effusions of monastic envy." Leo was, however, at length roused from his indifference and supineness, by the incessant remonstrances of the Dominicans, and by the instigation of the emperor Maximilian, who trembled for the consequences of the flame that had been kindled in his dominions, the ardour of which had very lately been increased by the violence of Hochstrat, who threatened his opponent with tortures and death.

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* Resolutiones disput. de indulgent. virtute, ad Leonem X. Pontif. ad fin.

Luther accordingly received a citation on the 7th of April, to appear before the Pope, at Rome, within sixty days, to answer for his opinions. He instantly perceived the danger that awaited him, that he must either retract or perish; but when his own courage would have led him to obey the summons, his friend, the elector of Saxony, whose sanction the Pope wished to receive in this measure, had the influence to procure a change of the place of his appearance to Augsburg, where a legate from Rome was soon to meet with the diet of the empire. This diet was to be assembled in October, and cardinal Cajetan, whom the Pope had nominated his legate, received a commission to terminate Luther's affair, if possible, without noise; to shew him every kindness if he recanted; but if he refused to give himself up, to demand him of the elector, in order to have him conveyed to Rome; and if the elector refused, to excommunicate Luther and all his adherents. Having received assurances of protection from the elector, so as to prevent him from being carried to Rome, Luther set out for Augsburg on foot, and after a painful journey, arrived there on the 8th of October. The letters of recommendation which he carried to the senate and principal inhabitants, from Frederic, made them anxious to obtain for him a safe conduct from the emperor. They succeeded, to the mortification of Cajetan, who expected to have Luther entirely in his power. Scarcely was he arrived, when he was visited by a domestic of the cardinal's, who caressed and flattered him, that he might succeed in getting him into the power of his master. Luther being unsuspicious, was almost ensnared; but being cautioned by his friends, he determined not to wait on the Cardinal till he had received the Emperor's safe conduct. This crafty Italian was thus again disappointed, and obliged to dissemble his chagrin.

Luther appeared in his presence on the 12th of October, and would have spoken on his knees, but the Cardinal raised him up, patiently and calmly listened to him, and promised to make his peace with the Pope on three conditions,—that he retracted his heretical opinions about indulgences;—that he avoided them in future;—and that he should abstain from every thing that might disturb the church. Luther's defence of himself was unanswerable. Cajetan, who attempted to reply, so deeply felt his own inferiority in point of argument, as to be provoked to threaten him with the power of Rome. In departing from his character of judge, and becoming a party in the dispute, Cajetan committed a fault which was irretrievable, and after several unsuccessful attempts to silence the intrepid Saxon reformer by the arts of sophistical reasoning, thought it prudent to try what effect the solicitations of his friends might have. Accordingly, after having received with disdain, a submissive letter from Luther, which contained the strongest declarations of subjection to the judgment of the church, and earnest prayers to the Legate to intercede for him with the Pope, Cajetan, afraid of

suffering on account of the unfavourable termination of this business, sent for Staupitz, and directed him to exert all the influence of his age, authority, persuasion, and affection with his heretical friend. A mind that can resist the frowns of power, may be subdued by the smiles of favour. Staupitz was more successful than he expected; and though his solicitations did not prevail on Luther to retract, they had the effect of making him write to the Cardinal, asking pardon for the disrespect with which he had spoken of the Pope, promising silence, if his adversaries were equally moderate; but steadily refusing to recant, or submit his opinions to the dogmas of the schoolmen.

While he waited the effect of this letter, he prepared an appeal from the Pope, to the Pope better informed; but after remaining four days without receiving any answer from the Cardinal, he began to suspect, that this total silence portended violence to his person, in consequence of which, having put his appeal into the hands of a notary public, and written an excuse to the Legate, he left Augsburg, on the 19* or 20† of October, by a private gate, which one of the magistrates directed to be opened for him. At Nuremberg he first learned the extent of the danger to which he had been exposed, by being shown a copy of the brief which Cajetan had received, ordering him to be arrested, and forcibly conducted to Rome.

Such was the result of the conference at Augsburg. Rome was disappointed of her aims; Luther retired more determined than before, to oppose her encroachments; and the wrath of man was thus made to praise the Lord, by the effect which it had in strengthening the foundations of the Reformed religion.

Luther, though delivered from immediate danger, by escaping from Augsburg, was by no means free from anxiety and apprehension even at Wittemberg, whither he retired, and where, till that time, he had enjoyed a secure retreat. The general integrity and generosity of Frederic, supported the hope of his continued patronage; but, on the other hand, his political prudence, and the fear of resisting the papal court, might induce him to withdraw his protection. Luther, therefore, began to think of some other asylum, and cast his eyes on France, to which, when at Augsburg, he had been invited by the ambassador of Francis I.; and where the faculty of Paris had formerly opposed, not altogether without success, the all-grasping domination of Rome. The Elector, when informed of this, determined still to protect him, and prevailed on him to remain at Wittemberg. To this he was instigated not merely by affection for Luther and his opinions, but by the combined influence of policy and resentment;—policy, lest the university should be deprived of its brightest ornament,—and resentment, on account of a letter which he had received from Cajetan, requiring him either to send Luther to Rome, or banish him from his dominions. Instead of adopting lenient measures, the Pope still farther widened the breach, by issuing a bull,

* Beausobre. † Milner.

which, without mentioning Luther's name, condemned his tenets in the most unambiguous manner, by commanding all his vassals, high and low, secular and ecclesiastic, to acknowledge, under pain of excommunication, his power of delivering from the guilt and punishment of every kind and degree of sin. This imprudent and impolitic step gave an increased celebrity to Luther, as the persecuted combatant of that arbitrary power, which disregarded the sentiments of Germany concerning indulgences, and endeavoured to establish them in opposition to that general indignation, which their abuse, and the scandalous lives of their venders had excited. Convinced that the violence of Rome at that time prevented any sort of accommodation, Luther on the 28th of Nov. appealed from the Pope to a general council; thus practically asserting the superiority of the latter over the former.

The extravagance of the tenets, which Prierias, in a defence of his first treatise, about this time published, was so excessive, that even the court of Rome was displeased, and employed every mean to prevent its circulation; but Luther immediately discerning the advantage that might be taken of it, as the best mode of refutation, caused it to be re-printed at Wittemberg, with the addition of a preface and a few notes, in which he expressed himself more vehemently than he had ever hitherto done. He concluded the preface with these words, "Adieu unhappy Rome! Lost and blasphemous Rome! The indignation of God is risen upon thee to the utmost height, which thou hast but too well deserved: Far from receiving any advantage from the prayers, which have been made for thee, thou hast become more wicked by their means. The wounds of Babylon have been dressed, but she has not been healed. Let us now desist, let her be the resort of dragons, evil spirits, and monsters; let her remain in everlasting confusion. She is full of idols, of misers, of traitors, of apostates, of infamous persons, of robbers, of sinners; and is, as it were, a new Pantheon of iniquity. Farewel, reader; pardon my grief, and compassionate it."

Meanwhile, Leo became sensible of the imprudence of having entrusted the management of this cause to Cardinal Cajetan; and resolved to adopt measures of a more soothing nature, in order to accomplish by moderation, what violence had attempted in vain. With this view, Charles de Miltitz, a Saxon knight of the ancient house of Misnia, and chamberlain of honour to the Pope, was sent into Germany about the end of 1518, under pretext of private business, but in reality to execute the purpose of his master. The knowledge of this new appointment alarmed the Elector for the safety of Luther, whom, as being a monk, and of course amenable to the papal authority, he durst hardly promise to protect, lest a bull of excommunication should dissolve the allegiance of his subjects, and subvert the order of his government. But though Miltitz had

certainly a commission to employ force, if it should be found necessary, and to publish briefs in all the cities through which he was to pass, requiring the cooperation and assistance of the people, he no sooner entered the German dominions, than he clearly saw that force was inexpedient, that the briefs were useless, and that, as he himself acknowledged, though the court of Saxony had delivered up Luther, an army of 25,000 men could not have conveyed him to Rome.

Though he had orders to require the Elector either to oblige Luther to recant, or to deny him protection, he, therefore, deemed it expedient to try what could be effected by the arts of conciliation. He began, accordingly, with loading Tetzel, the chief agent in the nefarious sale of indulgences, with the bitterest reproaches; ordered him to repair to Altenberg, to receive the chastisement due to his misdemeanours; and openly blamed him as the author of all the abuses, which had roused the indignation, and produced the opposition of Luther. In his first interview with the Reformer, he repeated the same accusations of Tetzel, and condemned, in general, the excesses and impieties of the collectors. He represented to Luther the danger to which he exposed himself, and the wrongs, which he had done to the Pope; endeavoured to flatter him by caresses; extolled his talents and character; wept over the injury, which the church had sustained through his means; and, in a word, omitted nothing that ingenuity could suggest, either to alarm or to soothe him. As a mean of accommodation, he requested him only to acknowledge, that he had exceeded the bounds of reason and moderation in his representations of the heinousness of indulgences, and his invectives against the Pope and his ambassadors; and on his own part conceded, that Tetzel and his delegates had acted in the most unjustifiable and iniquitous manner, taking care at the same time to affirm, that in this they had gone far beyond the design and extent of the papal commission. Luther was softened; confessed that, in some instances, he had been too rash and vehement; and though he afterwards affirmed, that he saw through the arts of the crafty Italian, and, even at the time, openly attributed the evils of which he complained not to Tetzel alone, but to the Pope, whose intentions, he said, were better than his plans, he agreed to be silent in future, if his enemies were also restrained, and to write a respectful letter to Leo, acknowledging his regret for the injury, which he had unintentionally done him, and promising the most filial submission to his authority. He persisted, however, in refusing to retract; but expressed his willingness to refer this point to the decision of the archbishop of Treves and the Bishop of Freisengen; while Miltitz promised to use all his influence to procure an imposition of silence on both parties, from the court of Rome.*

(To be continued.)

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* Beausobre, Hist. de la Reform. Berlin, 1785. Vol. 1. p. 158.

Religious Communications.

LETTERS TO A BROTHER.

Letter VI.

ON THE CHARACTER OF GOD.

(Continued from page 393.)

Beloved Brother,

The second objection you state against the character, which Calvinism ascribes to God, is, *the gloomy doctrine of his eternal decrees.* But why is this a *gloomy* doctrine? Was it not suitable, that God, in the exercise of unlimited knowledge and benevolence, should eternally fix the plan of his own operations, and the whole course of events? The denial of this must spring from the want of confidence in divine perfection. The question is, shall the circumstances of creation, the events of providence, and the condition of creatures be referred to the determination of God, or to the determination of creatures, or to the determination of chance, that is, left without any determination? The last can have no sober advocate. The great determination, then, must lie between God and his creatures. To whom can it be most safely referred? Who is the best qualified? All must answer alike; it is most desirable, that all things should be determined by HIM, who is infinitely wise and good, and whose determination must, therefore, be right. Another question is, whether it appear best, that the divine determination take place in eternity, or in some period of time? *In eternity*, must be considered the most consistent answer, unless it may be supposed, that *time* will afford some new advantage for a proper determination. But what new advantage can time afford? If any be possible, it must consist in more clear and perfect knowledge, or in a better disposition. To suppose God capable of either, is to dishonour his immutable perfection. One more question remains. Is it desirable, that the eternal purpose of God be absolute and unalterable? If it were possible, that the divine purpose should need or admit any amendment, every good man would feel an objection against its being absolute and unchangeable. But, who can wish the purpose of infinite wisdom and infinite love to be changeable?

If, my dear brother, you would have a clear and comfortable view of this doctrine, you must detach from it all the false appendages, with which the blindness of prejudice and the malignity of sin have surrounded it. You must remove the misrepresentations, by which its cunning adversaries have deformed and disgraced it. You must cure the disease of the jaundiced eye. Then you will view the divine decrees, not as the frightful instruments with which a cruel despot injures and destroys his harmless subjects, but as the result of infallible wisdom, the dictate of unbounded benevolence. I contemplate *the divine decrees*, which pride and guilt have dressed in horror, as the eternal operation of Jehovah's perfections. If I admire his perfections, I

shall, I must admire those eternal purposes, which his wisdom and love adopted, and which his power will accomplish.

Your third objection is, *that Calvinism represents God, as an arbitrary, vindictive Being, and holds the frightful doctrine of endless punishment.* If *arbitrary* means, *acting without reason*, we deny that God is arbitrary. We hold, that he never entertained a single design, and never performs a single action, without such reasons, as fully justify it in the view of his own wisdom, and in the view of all qualified judges. Nor do we ever apply the term, *vindictive*, to God, as implying, that he has a disposition to punish for the sake of punishing, or to be pleased with the misery of his creatures. *The Lord hath no pleasure in the death even of the wicked.* He would never inflict punishment, were it not necessary for the general good. His heart is as benevolent when he punishes, as when he blesses; when he frowns, as when he smiles. He is as good in the desolating hurricane, as in the cooling zephyr; in the furious storm, as in the refreshing shower; in the far sweeping inundation, as in the gently flowing rivulet. By sensations of pain, as well as of pleasure, by punishment, as well as by reward, he seeks the welfare of his kingdom. *Sin*, my brother, *is a great evil.* If sin should be successful and triumphant, the throne of God would be subverted, his law trampled upon, his honour laid in the dust, and all order, virtue, and happiness annihilated. If the ultimate design of sin should be accomplished, there would no where appear the least trace of moral beauty, or joy. The good of the world depends on the strength of opposition, which is maintained against the cause of sin. If God should cease to oppose and punish sin, he would cease to be a good ruler. Should he stand an inactive spectator of the rising influence and far spreading mischief of iniquity, he would resign all title to our love and reverence. He would resemble a king, who, from a spurious benevolence, from indolence or depravity, should let theft and murder prevail, without taking any effectual measures to put a stop to them, and save his kingdom from ruin. We venerate God, as the moral Governor of the world, the Guardian of being in general. It belongs to him to seek the highest welfare of the whole. In human governments, the general good is frequently inconsistent with the happiness of some individuals. To make a sacrifice of such individuals, suppose of traitors and murderers, in order to counteract the hurtful influence of their example, and secure from injury the great interests of society, is never supposed to detract from the benevolence of government. "Capacity and inclination to punish disorder in a state is never thought to render an earthly prince less lovely in the eyes of his loyal subjects. That temper of mind, on the contrary, which should induce him to connive at disorder, however it might go under the name of benevolence, would by all the friends of good government be accounted injustice

to the public."* And why should it be thought to detract from the honour of God, that, in order to promote the holiness and happiness of his everlasting kingdom, he punishes unrelenting sinners?

But I will not enlarge. The subject is ably treated by several writers, particularly Edwards, in his reply to Chauncy, which you may consult at your leisure. I refer you, above all, to the scriptures. There, my brother, you will learn, that vengeance is the prerogative of God, and that the endless punishment of the wicked is one way, in which he is determined to display his excellencies, to vindicate the honour of his violated law, and to promote the most valuable interests of the universe.

Your fourth objection arises from *the doctrine of atonement*. It is the objection of Socinus. "*The doctrine seems inconsistent with the natural benignity and placability of God. It paints him, as being merciless and inexorable, until full satisfaction is made to him for the breach of his laws, and a full price paid for his mercy.*" I rejoice in this opportunity to declare, that I regard these distortions of evangelical truth, as originating in the pitiful weakness and dishonesty of God's enemies. Calvinism never considers the atonement, as the cause of divine love; but maintains that divine love is the sole cause of human salvation, and of the atonement, as the only suitable medium of mercy to sinners; according to that inspired declaration, *God so loved the world that he gave his only begotten Son.* There was sufficient love in the heart of God, to save sinners without the death of Christ, had it been consistent with righteousness. The necessity of an atonement does not arise from the want of benevolence in God. The atonement was appointed by the most extensive benevolence. God is disposed to pardon and save sinners. But in doing this, he will not neglect the honour of his throne, nor the interests of the moral system. If salvation is bestowed on sinners, infinite benevolence requires that it should be done in such a way, as will prevent the direful effects of sin. The atonement is that way. It is the expedient of divine wisdom to counteract the influence, and avert the pernicious consequences of human transgression. Without such an expedient, that influence must have been counteracted by the personal suffering of transgressors. Through the atonement, God can grant remission, without giving up his authority, or holding out a public license to commit sin. Through that medium, the fulness of divine grace can safely flow out to penitent offenders. While mercy triumphs, it is not at the expense of Jehovah's character, or the general good. On the contrary, if God should forgive sin without any atonement, it would be a virtual acknowledgment, that he had enacted a law so rigorous, that it ought to be repealed, and issued threatenings, which he felt himself obliged to retract. Such a proceeding, my brother, while exactly agreeable to the Socinian scheme, would be so great a blemish in God, as would destroy

* Fuller's Letters.

the bliss of heaven; yea, I shudder at the thought, it would be such a treacherous desertion of his office, as Ruler and Guardian of the universe, and give such a stamp of imperfection to his character, as would render it unfit to adore him, and even justify open rebellion.

The last objection, which you specify is, *that many are ready to say, they cannot feel a perfect veneration and love for such a character, as Calvinism ascribes to God.* I allow the *fact*, my brother. Yet nothing results from it unfavourable to Calvinism.

It is possible the persons alluded to have such a temper of mind, as indisposes them to love and venerate God in his true character. Through the influence of a depraved heart, the Holy One of Israel may be an object of dislike and aversion. The God, whom the Bible reveals, is by no means pleasing to the wicked. The sight of him fills them with dismay. This we esteem no small part of his purity and glory. *What agreement hath light with darkness?* If God's character is infinitely benevolent, it must be repugnant to the feelings of the selfish; if holy, to the feelings of the impure. If he is a just Judge, his face must be dreadful to guilt. It is the glory of Calvinism, that it does not administer soporific poison to the consciences of men; that it does not give peace to the wicked by concealing or discolouring the character of Jehovah; that it does not seduce and ruin the souls of men, by inculcating such a notion of God, as they can easily associate with their crimes. It is the glory of Calvinism, that it faithfully describes that God, whose holy administration is an unwelcome reproof, disturbance, and alarm to impenitent transgressors, and excites the enmity of the carnal mind. But it has this glory too, that its God is venerated and loved by all the holy, in whose view he is clothed with infinite excellence.

Such, my brother, is the spirit of genuine Calvinism. I glory in being its professed and conscientious advocate, not because I value it as the ensign of a party, but because in my view it contains the substance of sacred truth, and echoes the voice of God. Such, as I have imperfectly described, is the character it has taught me to ascribe to the great Being of beings. How attractive, how venerable, how glorious!

This, then, is the sum. If you ask, what is God? I answer, *God is love.* If you ask, what prompted his eternal decrees? I answer, *love.* If you ask, what is the great motive of all his operations? My answer is, *love.* If you ask, what object he aims at in the great variety of natural and moral evil, which exists under his all directing providence? I answer, *the object of perfect benevolence. He means it for good.* Love is the sum of Jehovah's excellence, the ornament, the crown, the glory of his character. In the bosom of divine love originated all created existence, and the grand system of the universe. Divine love shines forth in the whole series of providential dispensations. Love exceedingly abounds in redemption. Its almighty energy founded, has pro-

tected, and will enlarge and exalt the kingdom of Christ. Divine love will be inexpressibly admired and glorified at the judgment day. The clear sight of it, will, at that awful, decisive period, fill the saints not only with resignation, but with transports of serenest joy; and the fruition of it will create an eternal heaven in their souls. That infinite love, which is the moral glory of Deity, has every thing to allure our affection, to gain our confidence, to raise our adoration and praise. It sweetly attracts us by its most amiable mildness; while it awes us by its superlative majesty. It humbles us by its transcendent dignity; yet exalts us by its engaging condescension. With warm affection for your soul, I beseech you, my beloved brother, to be reconciled to God, and from this moment, let it be your blessed employment, to understand and imitate his love.

CONSTANS.

ON PREPARATION FOR DEATH.

"All should be prophets to themselves; foresee
Their future fate, their future fate foretaste:
This art would waste the bitterness of death.
The *thought* of death alone, the *fear* destroys."

MEN of prudence habitually prepare for future events, for future hours, days, and years; in the morning for the day, and in summer for winter. In childhood preparation is made for youth, in youth for manhood, and old age. An hour hastens, for which preparation is more serious, more important, more necessary; the hour of *death*.

Though it is appointed unto all men once to die, yet few know the time of their death. Hence the propriety and even necessity of constant readiness for that awful event. Many persons, however, by a gradual decay, or the malignant nature of their disease are sure the time of their departure is *near*. How serious the day, how affecting the moment, how overwhelming the scene, when a person gives up the last hope of life, and makes not another effort to live. Perhaps the hour of death itself is not more terrible; yet such a certainty of death takes place sometimes days, or weeks, or months, before the last hour arrives.

When disease and despair have banished hope, and the duties of hope, a peculiar course of conduct, a particular class of affections, should direct the person. Though you be not now, reader, in this state, yet probably you may be, when it will be too late to read or hear instructions on the momentous subject. If you read and remember the following hints; if they afford you direction and comfort in the day when you are descending to the dark valley and shadow of death, happy will it be, that you have taken up this pamphlet; happy will be the heart, which presents you this paper.

What then are the duties incumbent on the person, who despairs of life, who feels the sentence within himself, that the time of his departure is at hand? Justice puts in her claim; justice

demands his first attention. Justice is the first step in religion. Unless a man "do justly," it is in vain that he pretends "to love mercy," or "to walk humbly." To point out all the particulars of justice, is impossible. A man's own business, engagements and connexions, will be an index to show him his duty.

Sometimes will the father find justice to his children a delicate and arduous service. All the children of an house have the same claim on the father's support. Those fathers, therefore, who, from partiality, or *a pride of keeping their estates undivided*, make a favourite of one son, instead of securing him a portion with the rich, only entail on him the judgments of God. God does not suffer this robbery of one part of the family to enrich another to pass with impunity. Many instances are known of those denied an equal inheritance, who are in affluent circumstances, while the favourite of the father is in poverty and obscurity.

In dying circumstances men should carefully discharge the duties of generosity, gratitude and charity. These may be serious duties. The heart of the man may be much fixed on rewarding a benefactor, making a gratuity to some friend, or bestowing some charity; but these, though perhaps indispensable duties of the dying, cannot lawfully be performed by his executor.

Justice being done, the person has a right to the confidence of the family; then is a time for advice, and sometimes direction respecting domestic concerns. Whose domestic system is so nicely arranged, so precisely executed, that direction or advice would not be important, when a head or member of the house is departing? What brother or sister would not utter some words of tender affection? What mother would not wish to give some advice respecting her daughters, her sons; their education and destination in life? What father would not have much advice and many commands?

The person having discharged his duty in the domestic circle, he may examine whether somewhat is not to be done to promote *religion*. Has the person no fault to confess, no forgiveness to ask, no restitution to make, no thanks to express to his instructor, no reproof for any offender, no comfort for any sorrowing Christian? Has he no testimony to give in behalf of God? These things being accomplished, it may be time for the person to separate himself from the world, to exclude all unnecessary visitants. Time is precious to the dying. They have not a *moment* for visits of form or curiosity. In general, company is injurious to their lives; it is not friendly to their *self recollection*, their *devotion*, their *spiritual* comfort. Undoubtedly this was *one* gracious design of God in so generally ordering sickness to precede death, that by their suspension of business, and their seclusion from the world, men might be made to consider, to commune with their own hearts, to acquaint themselves with God, and prepare to die.

Having excluded the world, a serious review of past life may be greatly instructive. Now is a proper time to recollect the days that are past, the years that are gone. God's dealings with

the soul should be set anew before the mind, his bounty, his mercy, his forbearance, and his chastisements. The soul may now recollect its wanderings, its ingratitude, its impiety, its impenitence, or its faith and obedience. Now should be ascertained the spiritual state of the soul. Perhaps you have enjoyed a *hope* of the divine favour, and of your own gracious state. If so, review, re-examine the ground of that hope. Were your convictions genuine? Was your enmity slain? Have you known the joys of pardoned sin, of peace with God, of fellowship with saints? Have you been holy in heart and life? Have you given *diligence* to make your calling and election *sure?* Do you *know* in whom you have believed, and whether he be able to keep what you have committed to him? Can you say not only, that *the time of your departure is at hand;* but, that you *are ready to be offered?*

In ascertaining your spiritual state, it will be necessary to confess before God, and repent of all known sins. Not one sin must be remembered with pleasure. Not one lust must be spared. You must judge and condemn yourself, and repent in dust and ashes, loathing and abhorring yourself. This must be done *sincerely*, with a deep, affecting sense of God, the day of judgment, and eternity on the mind.

Your repentance must be accompanied with a dedication of yourself to God in the name of Jesus Christ. To consecrate yourself to God is proper at all times, but when your soul is on the wing for another world it is *necessary*. Recollecting your favourite pursuits, and the dearest objects of your heart, placing all that is most delightful in fair view of the mind, detach your heart from them, give them up, bid them a last adieu, and with the greatest solemnity and cheerfulness *give yourself to God*, saying, "What have I to do any more with pleasures, with honours, with the praise of men, with the enchantments of sense? I will give myself to God; it is all I can do. Now, oh my God, I am thine, forever thine."

Now, as well as before, it is proper, especially if any doubts or spiritual troubles cloud the mind, to call in a minister of the gospel, or if this favour cannot be enjoyed, some experienced Christian, to counsel and comfort you in your serious situation. His more impartial and dispassionate view of your state may be of immense advantage. Such a minister or Christian may solve distressing doubts, answer perplexing inquiries, relieve from great distresses, and in some sense *prepare you to die*.

After this, it may be duty to spend the residue of life, chiefly in secret devotion. Your affecting situation, your serious prospects must impel you to make known your desires in "strong cries." You may, in sighs and tears express those wants, which cannot be uttered. Your words are the breathings of dependence, of danger, of distress, of affection; "If it be not possible to save me from this hour, O my Father, not my will, but thine be done." Now may you also commit your family to the mercy of God, your friends, ministers of the gospel, the church, and the world.

It may be of infinite importance to leave your dying testimony in behalf of God and religion. The words of the dying are weighty; they command the confidence of listening friends and acquaintance. When departing from life, it is supposed men speak as they feel. It is an honest hour. If the power of utterance permit, if light and comfort cheer thy soul; say to your friends, "Now I know that God is good. I have a witness in myself. He is not a barren tree. Praying breath is never spent in vain. My hope is an anchor to my soul. I know in whom I have believed. I am ready to depart. I have fought a good fight, I have kept the faith. A crown of glory is laid up for me."

The last act of a dying man is to commit his soul to God. Stephen, dying, said, "Lord Jesus, receive my spirit." The Saviour himself in his last moment cried, "Father, into thine hand I commend my spirit." Reader, may you be enabled to say, "Come, Lord Jesus, come quickly." "Now lettest thou thy servant depart in peace."

"The world recedes, it disappears,
Heaven opens on my eyes,
My ears with sounds seraphic ring,
Lend, lend, your wings,
I mount, I fly,
Oh, death, where is thy sting?
Oh, grave, where is thy victory?"

EUSEBIUS.

ON THE BLASPHEMY AGAINST THE HOLY GHOST.

THE apostle John speaks of *a sin unto death*, for the remission of which he does not advise Christians to pray, as they pray for the remission of other sins. Whatever this sin may be, it certainly is a sin open, notorious, capable of being known; otherwise there would be no ground for the caution against praying for those, who have been guilty of it.

The apostle doubtless alludes to the sin mentioned by our Saviour in the 12th chapter of Matthew. The Pharisees, seeing Jesus cast out a devil, reproached him as casting out devils by Beelzebub the prince of devils. Jesus, having shewn the absurdity of this imputation, takes occasion to warn them against the sin of blaspheming the Holy Ghost. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven. And whosoever speaketh a word against the Son of Man, it shall be forgiven; but whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world, nor in the world to come."

To understand the distinction here made between speaking against *the Son of Man*, and speaking against *the Holy Ghost*, we must remember, that Christ, while he was on earth, performed many miracles, and empowered his apostles to perform the same in his name; such as healing the sick, raising the dead and casting out devils; and these were called the works of the Spirit. But he promised them, that after his ascension, he would shed down on them the gifts and powers of the Holy Ghost; and that then, not only the works which he had done, but *greater* works than these should they

do, because he went to the Father. Those greater works were speaking with tongues, interpreting of tongues, prophesying and discerning of spirits. In respect of these it was said, before Christ's ascension, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." St. John says, there are three that bear witness on *earth*, the *Spirit*, the water and the blood. And there are three that bear record in *heaven*, the Father, the Word, and the *Holy Ghost*. He here makes a distinction between the miracles performed while Christ was on *earth*; and the gifts bestowed after his ascension to *heaven*; the former he calls the witness of the *Spirit*; the latter the testimony of the *Holy Ghost*. The agent is the same, but the operations are different. In relation to works performed by the apostles *on others*, the divine agent is simply called the *Spirit*; in relation to *internal* gifts and endowments he is called *the Holy Ghost*. Those *external* miracles were a strong evidence; but these *internal* gifts were to those who possessed them, and even to those who saw the effects of them, a much stronger evidence of the truth of the gospel. These supernatural gifts were not confined to saints, but often vouchsafed to ungodly men. Some who prophesied in Christ's name, were workers of iniquity. Some, who had all knowledge, and even faith to remove mountains, and who could speak with the tongue of angels, had not charity.

By speaking against the Holy Ghost is intended speaking against this *last* and *highest* demonstration given to the truth of the gospel in those extraordinary powers, which were communicated after Christ's ascension, and which were eminently called the gifts of the *Holy Ghost*.

The Pharisees, when they imputed to Christ a confederacy with devils, spake against the *Son of Man*; but not against the *Holy Ghost*; for, in the sense intended by our Saviour, "the Holy Ghost was not yet given;" but was to be given after he went to the Father.

As the fullest evidence had not yet been given of the truth of the gospel, so there was hope, that many might be, and it was a fact, that many were brought to the faith after Christ's ascension, who had been unbelievers before. For after he went to the Father, greater works were done, than had been done, while he abode on earth. And from the perverseness which the Pharisees discovered in imputing his works to an infernal power, he took occasion to warn them of the fatal consequence of blaspheming that greater evidence, which would afterward be given of the truth, when he should send down the Holy Ghost in spiritual gifts.

This sin, though it begins in impiety and perverseness of heart, is not completed without words. It is called *blaspheming*, and *speaking a word* against the Holy Ghost. Simon the magician had vile conceptions of the Holy Ghost; but the apostle exhorts him to repent and pray God, if perhaps the *thought of his heart* might be forgiven him. They who practise the works, and indulge the lusts of the flesh, defile the temple of the Holy Ghost; but such are advised to

repent of the uncleanness and lasciviousness, which they have committed. The full completion of the sin unto death lies in impious and blasphemous *words* spoken or written.

The true reason why this sin is irremissible, is because they, who are guilty of it, are incapable of repentance. They have received all the light, and enjoyed all the advantages, which God sees fit to afford them. They have seen the fullest evidence of the truth. They have felt some internal convictions of the weight and power of this evidence. If after all this, they not only reject the gospel, but impiously and maliciously revile and blaspheme it, what more can be done for them? What farther means can be used with them? They have sinned wilfully after they have received the knowledge of the truth, and there remaineth no more sacrifice for sin; but a fearful looking for of judgment. Of such the apostle speaks, when he says, "It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again to repentance, seeing they crucify to themselves afresh the Son of God, and put him to an open shame."

This sin then consists in rejecting and blaspheming the highest evidence which God will give, and the last and most powerful means, which he will use for the conviction and recovery of sinners.

If it be asked, whether any can be guilty of this sin in the present day? I answer, it cannot be committed under all the same circumstances, which might have attended it in the apostles' days. But certainly even now, there may be such a case, as a man's resisting and rejecting the highest means, the clearest evidence, and the strongest influence that God will afford for his conviction. There are those who reject the counsel of God against themselves, and who rebel and vex the Holy Spirit, until God is turned to be their enemy, takes his Spirit from them, and gives them over to a reprobate mind. And if I should see a man, who had been well instructed in the doctrines of the gospel, who in the former part of his life had appeared to be impressed with a sacred reverence for them, and who had openly professed his faith in them, if I should see this man boldly disavow all regard to religion, mock at spiritual things, treat the scriptures and all divine ordinances with contempt, give himself to profaneness, and use all his influence to corrupt the principles, and vitiate the morals of others, I should conclude, that, if he had not actually committed the sin under consideration, yet he had made awful approaches toward it.

From the account, which we have given of the sin unto death, it appears, that none are to conclude themselves guilty of it, while they retain a belief of the gospel, and feel a disposition in favour of it; or while they are exercised with a sensible conviction of their sins, and a strong desire to obtain an interest in the grace of God.

It appears also, that those

doubts, which people may sometimes feel concerning particular doctrines of the gospel, or the gospel itself, partake not of the nature of this sin; for doubts, which are afflicting while they exist, and are usually removed by humble inquiry, are very different from that perverse and malicious temper, which spurns and blasphemes the gospel.

Nor are we to consider every relapse into stupidity after hopeful convictions, as amounting to this sin; for there may be such a falling away, where no blasphemy is uttered with the mouth, or conceived in the heart; and though such relapses are dangerous, they are not always fatal.

Nor is every deliberate sin against knowledge, the sin unto death; for though deliberation in the commission of sin aggravates guilt, it does not exclude the possibility of repentance and the hope of pardon. David and Peter sinned presumptuously, but they repented and were forgiven.

Nor does a direct opposition to Christianity, where there has not been actual conviction of its truth, implicate men in unpardonable guilt. Paul was a persecutor and blasphemer; was exceedingly mad against the cause of Christ, and compelled men to blaspheme it; yet he obtained mercy, because he did it ignorantly in unbelief.

Least of all are we to suppose, that blasphemous thoughts, horrible suggestions, or temptations to shocking crimes, are the sin, or any evidence of the sin under consideration, for the sin is not completed in thoughts and suggestions. And those thoughts, which people often complain of, and which fill them with fearful apprehensions of unpardonable guilt, may be their infirmities, rather than real sins. The abhorrence, which accompanies them, shews them to be involuntary.

But then, as there is a sin unto death, every one should be afraid of the least approximation to it. If the sin itself is fatal, every approach toward it is dangerous.

Profane language hardens the heart, begets, first, an indifference, and then an opposition to the truth. He, who begins to indulge it, knows not to what lengths he may run.

Scoffing at religion, and at the exemplary piety of those, who profess it, is scoffing at the fruits of the Spirit, and may lead on to real despite against the Spirit itself.

He, who wilfully suppresses the convictions awakened in his conscience, and deliberately violates the resolutions formed in a serious hour, opposes, resists and grieves that Spirit, which Christ has sent to convince men of sin, and renew them to repentance.

Let none dare to make light of the holy scriptures. They were given by inspiration of the Spirit to make men wise to salvation; and he, who mocks these, mocks that Spirit by whose inspiration they were given, and that salvation of which these are the means.

Finally. Let every one be afraid to continue in sin; for sin of any kind, persisted in, is unto death. Considering how short and uncertain the time of probation is, every sinner should be afraid to delay his repentance for a single day. Who would not

be shocked at the thought of having committed the sin unto death, and fallen under an irreversible sentence of eternal condemnation? Let every sinner realize, that final impenitence is as fatal as the blasphemy against the Holy Ghost, and that, while he continues impenitent, he is every moment in danger of falling into as hopeless a state, as if he had actually committed the dreadful crime, which, our Saviour declares, shall never be forgiven. THEOPHILUS.

For the Panoplist.

ON THE PRE-EXISTENCE OF THE HUMAN NATURE OF CHRIST.

IT is the opinion of some, that the human nature of Christ was formed antecedently to that of all other creatures; that, *as man*, the Lord Jesus had an existence, not only before men, but before angels. That he was indeed a man, possessed of all the properties of innocent human nature, when he appeared on earth and died on the cross, is most clearly and fully taught in the word of God. It was early promised, after the fall of man, that *the seed of the woman* should bruise the serpent's head. This *seed* is universally acknowledged, by Christians, to be that Jesus, who was conceived in the womb, and born of the virgin Mary. It was afterwards promised to Abraham, Gen. xxii. 18, that in *his seed* all the nations of the earth should be blessed: and *this seed*, the apostle tells us, Gal. iii. 16, *is Christ*. We are, accordingly, told, that HE, who laid the foundations of the earth, and the work of whose hands the heavens are, *took on him the seed of Abraham*, Heb. i. 10, and ii. 16. To David it was promised, 2 Sam. vii. 16, that his house and kingdom should be established *forever;* that *his throne should be established forever;* and the Lord said, Ps. lxxxix. 3, 4. "I have sworn unto David my servant, *thy seed* will I establish forever, and build up thy throne to all generations." Peter, on the day of Pentecost, speaking of David, says, that being a prophet, and knowing that God had sworn with an oath, that *of the fruit of his loins according to the flesh* he would raise up Christ to sit on his throne, Acts ii. 30. And the Lord Jesus himself, says, Rev. xxii. 16, that he is *the offspring of David*. Therefore, when the Pharisees said that Christ was the *Son of David*, the Saviour admits it, and *on this ground* reasons with them, Mat. xxii. 42, 43. From these passages of scripture we have evidence, that Jesus of Nazareth was *the seed of the woman*, *the seed of Abraham*, *the seed*, *the offspring*, *the Son* of *David*, and *the fruit of David's loins* according to the flesh. It must, hence, be manifest, either that the human nature of Jesus did not pre-exist his being born of the virgin; or, that he had nothing more belonging to him of the characters and relations of *seed*, *son*, *offspring*, &c. of the persons, from whom it was promised he should descend, than simply a human body.

If the human nature of Jesus, a nature possessed of all the moral powers and qualities of holy, innocent man, were the first fruit of the creative power

of God; or, if it pre-existed the creation of man, it seems clearly to follow, that this Jesus *could not be the seed* of Abraham, the *son* and *offspring* of David, and *the fruit* of his loins. This conclusion cannot easily be avoided, if, in the *holy scriptures*, as well as in common language, *seed*, *son*, *offspring*, &c. import a human moral being proceeding from a man, like unto the father, and, in existence, posterior to him. To quote passages to evince this to be the import of the terms, *seed*, *son*, *offspring*, in the language of scripture, will be tedious, and probably, unnecessary; as it is apprehended, no one will deny it. And if this be the import of those terms, not only in common language, but in that of the scriptures; the man Jesus, on supposition of that pre-existence of which we are speaking, was no more the *seed* of Abraham, the *son*, the *offspring* of David, than *Noah* was; or, even *Adam* himself. Not one of the properties of seed, sonship, or offspring, in relation to, either Abraham or David, are to be found in the man Jesus: Nor do either Abraham or David bear the relation of *father to him*, any more than to the first human pair. We see no more propriety in terming any created being or nature, who had existence before the world was, *the seed of* Abraham, *the son and offspring* of David, than in applying the *same terms* to the first man created on earth, in relation to these eminent patriarchs.

According to the sentiment we are examining, Jesus was, not only so far from being the seed, the son, and the offspring of either of the above mentioned persons, that, in the opinion of some, who advocate the doctrine of his pre-existence, God originally formed his created nature as a pattern after which man was to be made. What need, by the way, the great God stood in of such a pattern, it will be difficult for us to conceive. But to term *this pattern*, being itself a holy and absolutely perfect and complete human nature in kind; a pattern, which was copied into man as originally created on earth; to term this the *seed*, the *son*, the *offspring* of persons, who existed not till ages after the pattern by which they were formed, must be such a perversion of terms, as tends to render all language uncertain and unintelligible.

It being implied in Christ's being the son of David, that David was his father; on supposition of the pre-existence under consideration, we here see a son, who not only existed before his father, and even before the heavens and the earth were made; but a *son*, who himself was the pattern after which his *father* was made, and who was in union with the second person in the Trinity in creating his father. It seems, thus, to appear, that Christ's being the *seed* of Abraham, the *son* of David, &c. is incompatible with the idea, that his human nature pre-existed his appearing in flesh.

Should it be said, in reply to these observations, that the human *body* of Jesus was formed of the virgin, conceived in her womb and born of her; and, that this is a sufficient ground for his being termed the *seed* of Abraham, and the *son* of David;

it may be noticed, that the reply will very evidently tend to support the opinion advanced in the early days of Christianity, that Jesus had nothing of human nature belonging to him but the *mere body* of a man. If having a *body* formed in the womb of the virgin be sufficient to denominate him *a man;* unless there be clear proof from the word of God, that a *moral human nature*, which pre-existed, came and inhabited this body, it will be incapable of proof, that Jesus had any thing more of proper humanity than a mere human body. And if this were all that was meant by Christ's being *the seed* of Abraham, *the son*, *the offspring* of David, &c. other important predictions and promises concerning him, might be, and, for aught appears, were accomplished simply by his being manifest in a human body; a body formed of flesh and bones; such as that by Moses, Deut. xviii. 15. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me;" and by the prophet Isaiah ix. 6. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders." Again, Isa. xxxii. 2. "And a man shall be as an hiding place from the wind, and a covert from the tempest." A prophet, of a *body like that of Moses;* a son, a *proper human body*, on whose shoulders shall be the government; a *human body*, which shall be as an hiding place from the wind, and a covert from the tempest. Nothing further can be inferred from *these* predictions and promises, if those to Abraham and David were accomplished by the *body of Jesus* being human, formed of flesh and bones. Not only so, but according to *this construction* of the terms *seed*, *son*, *offspring*, &c. when Jesus made his soul an offering for sin, the whole of the sacrifice was, that of the mere animal life.

Unless, as has been observed, clear and evident proof be produced from the word of God, that Jesus possessed a proper moral human nature previously to his being born of the virgin; and, that this human nature came and took possession of the body, which had been conceived in her; the proof must be extremely defective, if not entirely fail, that he ever had any thing more of proper *manhood* than simply a human body.

But there are other considerations, which render the supposition of the pre-existence of Christ's human nature, at least very doubtful. The evangelist tells us, when he had given an account of the birth of Jesus, that "the child grew, and waxed strong in spirit, filled with wisdom. That he increased in wisdom and stature, and in favour with God and man." Luke ii. 40, 52. These passages naturally lead us to suppose, that his infant state, considered as a proper human child, was like that of others, sin only excepted. That he made improvements and came to maturity in wisdom and knowledge *as a man*, as others do, excepting only that as he was free from all prejudice and moral blindness, he made swifter advances and more rapid improvements than others.

It may be observed, further, that the supposition of the pre-existence of his human nature,

will imply that this *human nature* emptied itself, and was reduced, on being born of the virgin, to a level with that of common infants when first brought into the world; and will, of course, lead us to apprehend, that this was all the condescension of the Redeemer designed to be expressed, when it is said Philip. ii. 6, 7, that being in the form of God, and thinking it no robbery to be equal with God, *he made himself of no reputation.* It must, also, import, that all that vast extent of knowledge, and those high and great improvements, which the human perfect mind of Jesus had made, for four thousand years, on his being born an infant into the world, were as entirely lost and gone, as though they had never existed: consequently, that afterwards, they were of no manner of use, any more than if they never had been. Such an opinion as this, a sentiment so extraordinary ought to be considered as inadmissible, unless there be either a manifest necessity for it, or very clear and certain evidence of its truth. As to the *evidence* of it, we have not the least shadow, either from reason, or from the word of God. If there be any *necessity* for adopting such an opinion, it must arise from some advantage to be derived from it, and the light it reflects on some, or all the doctrines in general of the gospel of Christ.

It cannot be pretended, that the Lord Jesus was not as perfectly qualified, both to be an example to men, and a sacrifice for their sins, without this supposed pre-existence of his human nature, as with it. That this pre-existence, as to any advantage to be derived from it for accomplishing the work, upon which he came into the world, was unnecessary and useless. That he was every way as completely qualified to be the Saviour of sinners without as with it. Had it not been so, we may rationally conclude, the holy scriptures would have furnished us with clear and indubitable proof that, as a man, Jesus had this pre-existence. And as we can see, neither any necessity for it, nor any advantage it would be of to Christ as the Saviour of sinners; nor, yet, any proof of it from the word of God, we can be under no obligation to adopt the sentiment.

But it is urged, that valuable ends may be answered by the pre-existence of the human nature of Christ; and, that the sentiment reflects light on many passages of the holy scriptures. As it is admitted, that it was Christ, who often appeared to Abraham, and to other pious men of old, it is said, that the supposition of the then present existence of his human nature renders it more easy and natural to conceive, that he should appear in *human form* and as *a man.* But why, it may be asked, is it easier to be conceived, that a *created* than an *uncreated Spirit* should put on a human form, and become visible to men? It cannot reasonably be pretended that it is.

The supposition that the human nature of Christ had pre-existence, it is said, renders the construction of certain passages of scripture more easy and natural than they would otherwise be. Such, for example, as this, Philip. ii. 6, 7, where the apostle

says of Christ, "Who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." It cannot be, it is urged, that the *Logos*, the real divinity, should make himself of no reputation, empty himself, and take upon him the form of a servant: that this, therefore, must be asserted of some created being; and, therefore, unquestionably, of the human nature of Christ, implying its pre-existence. But, it is to be recollected, the human nature of Christ, whenever it began to exist, whether before the world was, or at his birth into it, not only necessarily had the *form*, but *in fact was a servant*: nor could he with any more propriety, be said to *take upon him* this form, than to *take upon him existence*. If *making himself of no reputation* and *taking upon him the form of a servant* are to be attributed to a *creature*, we may conclude, also, that *his being in the form of God*, and *thinking it no robbery to be equal with God*, is predicable of the created nature of Christ: for it was he, who, in fact, *is in the form of God*, &c. who made himself of no reputation, and took on him the form of a servant. What an advantage will it give to those, who deny the divinity of Christ, to admit that, in scripture language, a *creature*, a *created nature* may be said to be *in the form of God, and to think it no robbery to be equal with God.*

In support of the opinion, that the human nature of Christ had pre-existence, it is also urged, that he is represented as having divested himself, when he came into the world, of some glory he had before his incarnation. Thus, John xvii. 5. "And now, O Father, glorify me with thine own self, *with the glory I had with thee before the world was.*" It may not be admitted, it is said, that the divine nature ever divested itself of any glory; of course, if the human nature of Christ divested itself of glory, it must have been, of a glory it possessed in a pre-existent state.

But if this be the whole import of the prayer of Christ, on that solemn occasion, with what plausibility may it be urged, that the glory, which it is supposed his created nature put off, when he came into the world, was *all the glory he ever possessed?* What reason for supposing he ever had any other or higher glory, than that which he here prays may be restored to him? Why may we not rather suppose, he here prays for *that glory*, which we are told, 1 Peter i. 11, should follow his sufferings? And this is a glory infinitely exceeding that of any creature.

Again; the apostle says, 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." It cannot, it is urged, be said of God, that he became poor; and therefore it must be supposed, that the created or human nature of Christ divested itself of riches, which he possessed before he came into the world. But if the grace of the Lord Jesus Christ here spoken of, imply nothing more than the grace and condescension of *a creature*, what other grace may

we be sure he ever manifested in working out redemption for sinners? And what other grace is to be attributed to Christ, than that of the humiliation and sufferings of a mere creature, in all that he endured for our salvation? And if, in the whole of this work of Christ, there were no other grace than that of a mere creature; how natural to conclude, that a mere creature was adequate to the work!

If the passages of scripture now mentioned are to be understood only of the human nature of Christ, pre-existing his incarnation, the words of the Saviour, when he said to the Jews, John viii. 58, "before Abraham was, I am," may be understood in a similar manner, and infer nothing more than that, though a creature, his existence was anterior to that of Abraham.

It must, therefore, appear, it is apprehended, that the opinion, that the human nature of Christ pre-existed his incarnation, is not only without the support of scripture authority, but inconsistent with many things asserted of him in the Bible: and, instead of rendering the construction of scripture more easy and natural, gives plausibility to the glosses, which Arian writers put on many passages usually and justly urged in proof of the true and real divinity of Christ.

If the construction, put on the above-mentioned passages of scripture, by those, who advocate the opinion of the pre-existence of the created nature of Christ, be admitted to be rational and just; with what facility may the wit and ingenuity of men evade the clearest evidence of the true and real divinity of the Saviour of the world.

This being the case, the sentiment, that the human or created nature of Christ pre-existed his incarnation, is not to be considered, either as a trifling, or an innocent error; but, an opinion of dangerous and hurtful tendency.

Selections.

THE FOLLOWING

"TESTIMONY TO THE ORDER OF THE GOSPEL, IN THE CHURCHES OF NEW-ENGLAND,"

Was written about the year 1700, eight years before the death of Mr. HIGGINSON, who lived to the great age of 93 years. It was left in the hands of the churches by the two venerable men, whose names are subscribed to it, then the most aged ministers of the gospel living, as their *dying Legacy*. It is an invaluable document, and we earnestly recommend it to the careful and serious perusal of all our readers, and especially to the younger class of ministers now on the stage.

EDITORS.

1. *ABOVE seventy years* have passed away, since one of us, and above *sixty*, since the other of us came into *New-England, and having obtained help from God, we continue to this day.*

We are therefore capable to make some comparison, between

the condition of the churches when they were first erected in this country, and the condition into which they are now *fallen*, and more *falling* every day.

But we wish, that in making this *comparison*, we had not cause to take the place, and the part of those *old men* that saw the *young men shouting aloud for joy, at the new temple*, Ezra iii. 12. *Ancient men that had seen the first house; when the foundation of this house was laid before their eyes, wept with a loud voice.*

2. We are under a daily expectation of our call to appear before our Lord Jesus Christ; and we have reason to be above all things concerned, that we may *give up our account with joy* unto him. That we may be the better able to do so, we judge it necessary for us to leave in the hands of the churches, a brief testimony, to the cause of God, and his people in this land. And this the rather because we are sensible that there is risen and rising among us, a number who not only forsake the *right ways of the Lord*, wherein these holy churches have walked, but also labour to carry away as many others with them as they can.

We are also informed, that many *younger men* of great worth, and hearty friends unto the *church state* of the country, scarce know what interpretation to put upon it; but find it a sensible disadvantage unto them, that the *elder* men are so silent and remiss upon the manifest occasions, that call aloud for us to open our *mouth* in the cause of churches that we should be loath to see *led unto destruction.*

3. We that saw the persons, who from four famous colonies, assembled in the *Synod*, that agreed on our *Platform of Church Discipline*, cannot forget their excellent character. They were men of great renown in the nation, from whence the *Laudian Persecution* exiled them; their learning, their holiness, their gravity, struck all men that knew them with admiration. They were *Timothies* in their houses, *Chrysostomes* in their pulpits, *Augustines* in their disputations. The *prayers*, the *studies*, the humble *inquiries*, with which they sought after the mind of God, were as likely to prosper as any men's on earth. And the *sufferings* wherein they were confessors for the name and the truth of the Lord Jesus Christ, add unto the arguments which would persuade us, that our gracious Lord would reward and honour them, with communicating much of his truth unto them. The famous *Brightman* had foretold, *Clariorem lucem adhuc Solitudo dabit*, &c. God would yet reveal more of the true church state unto some of his faithful servants, whom he would send into a wilderness that he might there have communion with them. And it was eminently accomplished in what was done for and by the *men of God*, that first erected churches for him in this *American* wilderness.

We do therefore in the first place, earnestly testify, That if any who are given to change do rise up to unhinge the well established churches in this land, it will be the duty and interest of the churches to examine, whether the *men of this trespass* are more prayerful, more watchful, more zealous, more patient, more heavenly, more universally

conscientious, and harder students, and better scholars, and more willing to be informed and advised, than those great and good men, who left unto the churches what they now enjoy: if they be not so, it will be wisdom for the children to forbear pulling down with their own hands the houses of God, which were built by their wiser fathers, until they have better satisfaction.

It is not yet forgot by some surviving ear-witnesses of it, that when the *Synod* had finished the *Platform of Church Discipline*, they did with an extraordinary elevation of soul and voice, then sing together *the song of Moses the servant of God, and the song of the Lamb*, in the fifteenth chapter of the *Revelation*: God forbid, that in the loss of that holy *Discipline*, there should be hereafter occasion to sing about breaking down the carved work of the houses of God, with axes and hammers; or take up the eightieth psalm for our lamentations.

4. It was a joy unto us to see and read a book which the reverend President of our college lately published under the title of "The order of the gospel, professed and practised by the churches of Christ in *New-England*:" A book most highly needful, and useful, and seasonable, a most elaborate and well composed work, and well suited under those two worthy designs; 1st, the maintaining the congregational church discipline; and 2dly, the maintaining the sweet spirit of charity and communion towards reforming presbyterians, who are our united brethren. But we must here withal testify, that in that worthy book, there is nothing obtruded upon the churches, but what they who were here capable of observing what was done sixty years ago, do know to have been professed and practised in the churches of *New-England*, (except in one or two;) then, and ever since, until of late, some who were not then born, have suggested otherwise. Yea, it is well known, that the churches then publicly maintained those principles in several judicious discourses, which were never confuted by any men whatever, unto this present time. And we do therefore most heartily commend that book, of the order of the gospel, unto the perusal and acceptance of the churches of the Lord.

5. It was one of the songs (as the Jewish masters tell us) in the feast of Tabernacles, *Blessed be our youth, which have not made our old men ashamed.* But, alas! we that are old men must confess ourselves ashamed, when we see after what manner some of our youth have expressed and behaved themselves, and with what scoffs they have assaulted the order of the gospel, in some things lately published & scattered about the country: which have been so far from answering the arguments brought for our church order, that they have been by the wonderful providence of Christ made useful to establish the minds of serious Christians in those very points, which they see so weakly and so rudely opposed. We have taught our children in the catechism called milk of babes, that there is to be a covenant of God in the churches, wherein they give up themselves, first unto the Lord to be

his people, and then to the elders and brethren of the churches, to set forward the worship of God, and mutual edification. And it cannot but be grievous unto us, as well as unto all serious Christians, for my children of *New-England*, scornfully to vomit up their milk with scoffs upon that and other sacred actions in our churches, too horrible to be repeated.

If they take away from us one of the songs among the Jews, they would however leave us room for one of the sighs uttered by a Rabbi among them; the worst fruit we eat in our youth excelled the best which we now eat in our old age, for in our days the world is changed.

6. Concerning all sinful attempts to overturn the order of the gospel, hitherto upheld in the churches of *New-England*, and to spoil that glorious work of God, which we have seen him doing, what a series of remarkable providences, in erecting such congregational churches in these ends of the earth; we would now therefore bear our testimony, that they are doubtless displeasing to our Lord Jesus Christ, who walks in the midst of these golden candlesticks, and they will prove bitterness in the latter end.

And this we declare with the more concern upon our minds, because of an observation, so plain, that he that runs may read it.

It is too observable that the power of godliness is exceedingly decaying and expiring in the country; and one great point in the decay of the power of godliness, is men's growing weary of the congregational church discipline, which is evidently calculated to maintain it.

If that church discipline were more thoroughly and vigorously kept alive, even by those that make profession of it, it might be hoped, that the Lord would sanctify it for the revival of all godliness in the land.

But if this church discipline come to be given up, we think it our duty to leave this warning to the churches, that probably the apostasy will not stop there: for the same spirit that will dispose the next generation to change their way, in one point, will dispose them to more and more changes (even in *doctrine* and worship as well as manners) until it may be feared the candlestick will be quickly removed out of its place.

7. We do therefore humbly propose it, unto all the churches, as a great expedient, for the preservation of our church state, that more prayer (even in whole days of prayer set apart for that end) with other appointed means may be used in the churches to obtain from the Lord, the outpourings of the Spirit of grace on the rising generation. If so rich a blessing were obtained, (and our heavenly Father will give his Holy Spirit unto them that ask it) and if the rising generation might be a praying, pious, devout and regenerate generation, there will not be such danger as now there is, of their easily giving away the precious legacy which their fathers (now beholding the face of our Lord Jesus Christ in glory) left unto them, of their doting upon innovations fatal to the order of the gospel among us.

8. Now as aged *Joseph* said, I

die, and God will surely visit you; even so, we the unworthy servants of the Lord, whose age bids us every day look for death, and our call to that world, where to be is by far the best of all, do conclude with our prayers unto the Lord for these holy churches, that he would surely visit them, and grant much of his gracious presence and Spirit in the midst of them; and raise up from time to time, those who may be happy instruments of bringing down the hearts of the parents into the children. The Lord bless these his churches, and keep them stedfast, both in the faith, and in the order of the gospel, and be with them, as he was with their fathers, and never leave them nor forsake them.

JOHN HIGGINSON,
WILLIAM HUBBARD.

THE PROBABLE CAUSE OF PETER'S DENYING CHRIST.

(*From the Biblical Magazine.*)

IT is very generally supposed that Peter's denial of his Lord was owing to the fear of persecution or death, on account of being one of his disciples: but the scriptures do not appear to countenance this supposition. *John*, who *was known unto the high priest, went in with Jesus into the palace of the high priest*, without apprehending any danger, while *Peter stood at the gate without:* and from the conduct of this disciple, it should seem that he thought *Peter* more in danger from the cold, than from any designs of the Jewish rulers: for he *went out and spake unto her that kept the door, and brought in Peter.* John was not interrogated, as to his discipleship, nor wished to conceal it; he was *known* to be a disciple: Peter's standing *without* was indeed expressive of his fears; but, from these circumstances, it should seem they could not arise from the mere apprehension of his being known to be *a disciple.*

The real cause of Peter's denial of his Lord and Master, seems to have originated in his rash conduct in the garden. There he aimed a blow to cleave down the head of Malchus, a servant of the high priest; but, failing in his design, he only *cut off his right ear.* This circumstance gave him just occasion to fear the civil law; and had he been known, he would, in all probability, have died for the offence. Fearing, therefore, that he should be known to be the disciple who aimed the deadly blow, Peter denied all connexion with Christ.

This view of the subject appears to account for a passage in John, which introduces a new circumstance into the narrative:—"One of the servants of the high priest, (*being his kinsman whose ear Peter cut off*) saith, Did not I see thee in the garden with him?" Peter knew what consequences would have followed upon his confession, and he therefore *denied again.*

The danger to which Peter stood exposed, for his rashness in smiting Malchus with the sword, may perhaps be the reason why Matthew, Mark, and Luke, when relating the particulars of his conduct, conceal his name: and as John wrote his gospel when Peter was out of danger, if not out of the world, he was not afraid to reveal the

whole matter. From hence it appears, that Peter's fall did not originate in cowardice, as has been generally imagined; but from an excess of courage, in first defending his Master in the garden, and afterward following him to the high priest's palace, and venturing into the very presence of his accusers.

ANECDOTES.

On the top of a hill, near Haddam Castle, stands a square tower, over the door of which are carved figures of a dove and serpent, and between them, the word *Repentance;* whence the building is called *The Tower of Repentance.* It is said, that Sir Richard Steele, while riding near this place, saw a shepherd-boy reading his Bible, and asked him what he learned from it: The way to heaven, answered the boy. And can you shew it to me? said Sir Richard, in banter. You must go by that tower, said the lad, pointing to the tower of *Repentance.*

Evan. Mag.

HINT TO PERSONS, WHO COME LATE TO WORSHIP.

A woman, who always used to attend public worship with great punctuality, and took care to be in time, was asked, How it was she could always come so early? She answered, very wisely, that it was a part of her religion not to disturb the religion of others.

Buck's Anecdotes.

Review of New Publications.

Dr. Greene's Discourse.

(Concluded from p. 414.)

FURTHER specimens of the author's manner of writing.

"4. Whenever a house has been dedicated to God, it becomes incumbent that such prayer and praise as he requires, and such only, be offered to him in it; and that the unadulterated doctrines of the gospel be faithfully preached. That is not prayer, which is not truly made in the name of Christ; which does not explicitly confess and deeply bewail our crimson guilt; which does not entreat for pardon, for sanctification, for a final acceptance with God, and for the blessings of eternal life, all, all as the fruit of the Redeemer's righteousness and intercession, and to the glory of God's rich, and free, and sovereign grace. That is not praise, in which the same truths are not recognized, which does not exhibit spiritual blessings as the greatest of all, or which is refused to any person of the adorable Trinity. Prayers or praises, which leave out of view the awful depravity and guilt of man, his recovery by grace, our infinite indebtedness to the eternal Son of God, and to the Holy Spirit, the Comforter, however suitable they may be in other respects, are so far from being acceptable to God, that they are an abomination in his sight. Nor is that the preaching of the gospel, which does not deliver these great principles clearly and frequently, in a doctrinal form, and press them continually on the consciences of men, as the very fundamentals of religion. Pulpit addresses may be as learned, as elegant, as eloquent, as profound, as the talents of men or the powers of an angel can render them, and yet, if these distinguishing truths of the gospel, in their purity and simplicity, be excluded from them, they shall be as empty and useless *as sounding brass and a tinkling cymbal.* These truths are *the ark of God's strength,* which he specially accompanies with the almighty energies of his grace. It is before them that he prostrates

all the idols of the depraved human heart, lays low every barrier of opposition, opens to himself a way through the floods of corruption, enters in *and casts out the strong man armed*, and *creating the soul anew in Christ Jesus*, makes it *an habitation of God through the Spirit*. Hear the words of the Saviour and of his apostle. *Sanctify them through thy truth.—I determined not to know any thing among you, save Jesus Christ and him crucified.* Mistake me not, my brethren. Every moral law, every social duty, every religious precept, injunction, threatening, promise and declaration, may, and ought to be regarded, in the dispensation of the gospel. What I inculcate is, that the great doctrines that have been specified, are the *life giving spirit*, which must animate, control, colour, warm, and breathe through the whole. It was, I here attest it in the presence and behalf of Christ my Lord, it was for the purpose of teaching and impressing these great truths of the gospel, that this house was erected. Such is in substance, the record made on a piece of parchment, which is enclosed in the bosom of its corner stone; and God forbid that any one under the name and garb of a gospel minister, should ever stand in this place to gainsay or slight them. Sacred edifice! long the object of my wishes, my hopes, my labours, and my prayers, mayest thou never be profaned by unhallowed lips. May no false doctrine ever be uttered here. If it shall, *let the stone cry out of the wall*, and *let the beam out of the timber answer it*, and let them confound the wretch, who shall here attempt to pervert the word of life, and to beguile unwary souls. Gracious God, our hope is in thee. Let this place ever be the witness only of worship that is pure, and of doctrine that is sound; that many sons and daughters, through successive ages, may here be born to thee, and hence be translated to the house not made with hands, eternal in the heavens.

"Brethren, your duty will at all times be connected with that of your pastors.—See to it, then, that no love of novelty, no lust of innovation, no cravings even of taste and fancy, pervert your minds, first making you loathe the worship and preaching which alone can nourish your souls, and then inclining you to delight in forbidden fruit, sweet with the poison of eternal death."

The preacher's object under the second head is to show, *what benefits we may reasonably hope to derive from the faithful performance of our duty in this important concern*. Part of what he says to display these benefits is here extracted.

. . . . "The public institutions of religion are unspeakably beneficial, perhaps I should rather say they are absolutely essential, to civil society. Never, in fact, has society existed, in any form above the lowest grade of savage life, without these institutions. Deserted, despised, and derided, as they are, by some who talk much of social happiness, to them they are still principally indebted for the safety and peace in which they live. These institutions soften the mind, they cultivate the manners, they improve the morals, and they give the highest sanction to all the ties and obligations which render the social state delightful, desirable, or tolerable. Abolish the observance of the Sabbath and its public worship, and you will see men rapidly decline into barbarism, rapine, and every ferocious and abominable vice.

"But though real Christians prize the advantages which men in the present life reap from the public worship of God, yet they cannot be satisfied with these alone. . . . They see in religion something infinitely better, than its being an engine of state. They know that the Christian system is in itself a system of truth; that it points beyond time to eternity; and that those, who are prepared for its eternal benefits, will best of all perform their duties even in this world. Eternity, eternity, therefore, engrosses their views, when they think of religion for themselves or others. Nothing will . . . . . content them, but the spiritual benefits which ensure the everlasting salvation of the soul. Do you ask, what are these? I answer, brethren, they are in part experienced when the soul of the believer is truly refreshed from the fountains of sacred truth; when a flame of heav-

enly love is enkindled in his soul; when the light of God's countenance is lifted upon him; when his faith is invigorated; when his hopes are brightened; when his penitence and humility are increased; when his industry in religion is quickened; when his zeal for the glory of God is augmented; when his views of eternal things are rendered clear, lively, and comfortable; when his devotion is truly animated and his heart enlarged; when a readiness . . . . . for all duty is inspired . . . when, in a word, he *sees the power and glory of God*, in all that majesty and sweetness in which they are often seen in the sanctuary. Then he rejoiceth *as one that findeth great spoil*. . . . . Yet even this . . . . does not fully satisfy him. His religion is a religion of benevolence. He most tenderly feels for the souls of others, as well as for his own. He cannot, therefore, be contented, till he sees those, whose hearts have been obdurate, softened under the invitations of the gospel; till he sees the careless become thoughtful; the tears of contrition flowing from the eyes which have been closed against the *light of life*; . . . . convictions of sin deep and lasting; conversions to God sound and numerous;—when he beholds these effects in the house of God, or following from the exercises there performed, then he has the desire of his heart; then he knows a pleasure which disdains comparison. Look back, for an illustration, to the day of Pentecost, when Peter preached, and thousands, pricked to the heart by the energy of the Holy Spirit, said, *Men and brethren, what shall we do?* or if you think this miraculous, and not to be expected now, bring the subject nearer home. Look back only to a period within the remembrance of some who are ye alive; to the period when the house, which is collegiate with this, was opened and dedicated; when a Whitefield, a Tennent, a Finley were the heralds of salvation. Then, and in that house, the preaching of the gospel was resorted to, as in deed and in truth *the word of God*. In deep and solemn attention men listened to receive a message for their souls. They received it. Their eyes were opened; they saw themselves perishing; they bowed in the dust before a sovereign God; they embraced, they rejoiced, they triumphed in the offered Saviour. Multitudes pressed into the kingdom of God. Great additions were made to the church. The religion of Jesus was adorned by the blameless, tender, zealous, comfortable, exemplary lives of his professing people. Most gracious God, though we are most unworthy, may *the glory of this latter house be* even *greater than the glory of the former*. Yes, dear brethren, for these inestimable benefits we are warranted to hope, if we diligently, conscientiously, purely, believingly, and perseveringly perform in this place the worship and service of our God. And that we may so do and be blessed, and that this house may be truly the Lord's, by being honoured and consecrated by his own sacred and special presence, accompany me now to the throne of his transcendent grace."

We have let this discourse speak for itself. The ample quotations made are full of pious entertainment and instruction, and prove that the performance deserves high expressions of approbation. It has evangelical fervour. It has sacred dignity and elegance. It contains the riches of divine truth.

Two sermons on the atrocity of suicide, and on the causes which lead to it. Preached at Suffield, on Lord's day, Feb. 24, 1805, *on occasion of a melancholy instance of suicide, which had recently occurred in that town. By* JOSEPH LATHROP, D. D. *pastor of the first church in West-Springfield. Second edition, with additions and corrections. Springfield, Mas.* Henry Brewer.

THE text, on this melancholy occasion, is the exclamation of the apostle Paul to the jailor in Philippi, Acts xvi. 26: *Do thyself no harm*. A brief sketch of

the preceding history, which gave rise to it, forms a natural and pertinent introduction; in the inspection of which, however, two or three motes may perhaps offend a microscopic eye. Such are the use of the copulative conjunction at the commencement of periods, and even of a new paragraph; the "sending" of an earthquake; and the change of time from the present to the past, in the most interesting part of the narration. The preacher proceeds to consider the text, first, as an express prohibition of self-murder; and, secondly, to improve it as a warning not to injure ourselves in any way. In the introductory part of the discussion, the following passages merit peculiar attention.

"Some ancient philosophers taught, and some modern infidels have adopted the sentiment, that when the pain of existence exceeds its pleasure, every one has a right to withdraw himself from it; and that it is a weakness in man to complain of his burden, when it is always in his power to throw it off. Among the Greeks and Romans *self-murder* was often committed, not merely from philosophy, or impatience of life, but often from false notions of honour, liberty and magnanimity. Among the Britons and the Americans it frequently proceeds from gloominess and dejection of mind. With such causes the sentiments of infidelity usually concur: hence we find, that since the notions of *fatalism*, *universalism* and *annihilation* have been avowed, and the doctrine of a future retribution discarded, instances of suicide have been multiplied beyond all former examples.

"The divine law has not so explicitly and particularly forbidden this, as it has most other crimes. And the reason is obvious. For before one can bring himself to perpetrate this act, he must have prostrated all consideration of law and penalty. If the law of nature within him will not restrain him, no external law will have much influence.—When God, as a lawgiver, prohibits any crime, he affixes to the commission of it such a penalty, as may reasonably be supposed sufficient to deter men from it. But in the case of self-murder, there is no room for penalty in this world, because the criminal *dies* by his crime, and is dead before cognizance can be taken of it. Cognizance can be taken only in the other world. But whatever may be the cause, which induces a man to this dreadful act, it first extinguishes the belief, or at least suspends the apprehension of future punishment. So that penal laws, human or divine, against this sin, will rarely have an effect on men's minds, after they have once formed the desperate resolution. The effect must usually be in an earlier stage of the evil."

The arguments, adduced against suicide, are, that it is a manifest opposition to the will of God; that any act of sin is more criminal in proportion as it is more contrary to nature; that the violation of a trust is, in any case, a crime; that this act is one of the greatest injuries, which a man can do to his friends; that "the issues of death belong to God;" that suicide is an act full of ingratitude; that the present life is our probation for future and eternal happiness, and the only probation that will be allowed us; that it leaves no opportunity for repentance, and therefore, while it destroys the body, it ruins the soul. The seventh argument, taken from the probationary state of man, is thus interestingly illustrated:

"There is no work nor device in the grave." A guilty life and impenitent death will be followed with misery eternal and extreme. A great salvation is now offered, and may be obtained; but if we finally neglect it, there is no escape. Death terminates our only probation, and fixes our future condition. "As falls the tree, so it lies." What rashness and presumption must it then be to contract

this already contracted term of life—to shorten this short space of trial, on the improvement of which depends our escape from endless misery, and our enjoyment of everlasting felicity? What madness and infatuation to cut ourselves off from all remaining opportunity of securing our final salvation, and to run the dreadful hazard of falling into intolerable and interminable wo? However severe present sufferings may be, they cannot justify an impatience of mind, which urges to so awful a step. No man knows, in what ways, nor how soon, God may send him deliverance from his troubles: no man knows, what strong consolations may be imparted to soften his adversities, and cheer his desponding mind: no man knows, what blessings may result from the things, which seem to be against him. And, which is more, no man knows, what a wretched exchange he shall make, when, to throw off his present burdens, he plunges himself into the eternal world.

"They, who in the exercise of reason, (if reason, in such a case, can be said to be in exercise,) have taken this tremendous step, have generally been urged to it by worldly disappointments, by the distresses of poverty, by blasted ambition, by the apprehension of disgrace, by the fear of punishment for some infamous crime, or by the horrors of a guilty despairing conscience. The motives prompting them to it are criminal in their nature, or in their cause; for they have their existence in the vices and corruptions of the mind; in pride, impatience, avarice, or some previous wickedness. Saul, in the haughtiness of his spirit, fell on his own sword, lest he should become the sport and mockery of his insolent and victorious enemies. Ahitophel, by disappointed ambition, was urged to hang himself, when he found, that the counsel of another was preferred to his own, and that his political scheme would be utterly frustrated. To the like fatal act was Judas driven by the horror of guilt and the frenzy of despair, when he reflected, that he had betrayed innocent blood, and perceived that the cruel and perfidious action could not be recalled. The fear of punishment for the supposed escape of his prisoners hurried the jailor to draw his sword on himself.

In the "more general" and monitory application of the text, the "particular evils" mentioned, "by which men often do themselves harm," are intemperance, idleness, a melancholy spirit, immoderate passions, irreligious and licentious principles, presumptuous sins, and living in a course of sin.

Under the head of "irreligious and licentious principles" are the following important remarks:

"Men, who admit and entertain *irreligious* and *licentious principles*, do themselves infinite harm, and if they avow and diffuse such principles, they do immense injury to others.

"Religion is the only solid foundation of comfort in this world, and of happiness in the next. This, embraced in the heart, banishes envy and malice, impatience and discontent, anxiety and fear; inspires with benevolent affections, calm resignation and cheerful hope; and gives a sure title to glory and immortality. The man, who renounces religion, abandons all his rational comforts and future prospects. He makes himself a prey to temptation, vice and fear. He becomes a creature exposed, defenceless and forlorn. If he should see his condition, he would be a terror to himself. If others should see his heart, he would be a terror to all about him. If all men were like him, he would have no security from the violence of his neighbours. He has now no security from the violence of his own hands; nor have others any security from this violence, but the laws of society. There is in him no principle to restrain him from any outrage, which his passions may dictate, whether against himself or mankind."

Dr. L. then notices those free thinkers, "who view this life as the only term of human existence;" those, "who, though they profess to believe a future existence, yet deny all future

punishment, and persuade themselves, that a God of infinite goodness will make all his creatures happy at last, and will inflict punishment on none, whatever may be their character;" and those, "who imagine, that every man's destiny is eternally fixed, and every man's conduct immutably determined by an absolute fatality." The awful tendency of such principles, it is justly observed, is manifest from their effects.

"Since they have prevailed, instances of murder and suicide, and of duelling, which involves in it both murder and suicide, have become much more frequent than they were formerly.

"Only consider what is the natural tendency and the frequent operation of the principles, which have been mentioned. Inquire whether a man possessing and acting upon them, would be safe to himself—and whether his family, his friends, his neighbours would be safe in connexion with him, if he was [were] unrestrained by the laws of society. Inquire whether a society, actuated hy such principles, could protect its members, or could itself subsist. Inquire whether any rational, free, and efficient government could ever be maintained on these principles....Answer these inquiries, and you will have a full, practical demonstration, that the principles are absolutely false. No sentiments are true, which cannot safely be applied to practice. These, applied to practice, would dissolve families, disband societies, annihilate government, and destroy mankind.

"One of the surest ways to prove whether opinions are [be] true, is to bring them to the test of practice, and examine what would be their consequence. We may always act in conformity to truth. If we are all to be annihilated at death, we may act as if we were to be annihilated. If there is [be] no divine moral government, we may act, as if there was [were] none, and may live as if we were not accountable. If we are under the power of an uncontrollable fate, we may give ourselves up to this fate: we need not consult our reason, but may implicitly follow every impulse of passion. And if we may act in this manner, so may our neighbours, and so may all mankind. And what would be the consequence? The world would be a Babel: It would be an Aceldema. Let the infidel bring forth his strong reasons, and this appeal to practice will at once confound them all."

The sermons are concluded with the following reflections, each of which is usefully illustrated. 1. It is a great mercy to be protected from ourselves. 2. We have reason to pray for divine restraints. 3. We have great cause to be thankful, if we have been kept back from *presumptuous* sins. 4. What numbers will at last be found guilty of self-murder?

From this specimen of the plan and execution of these discourses, a judgment may be formed of their merit. They do not, in our opinion, discredit the pen of their venerable author, whose writings are pre-eminently distinguished for simplicity and justness of thought; for richness and variety of sentiment; for correctness of method and perspicuity of style; and for a uniform tendency to promote evangelical truth and enlightened piety.

Religious Intelligence.

DOMESTIC.

THE Editors earnestly invite the serious attention of the readers of the Panoplist to the following interesting communication:

PROPAGATION OF THE GOSPEL.

Philadelphia, Feb. 4th, 1806.

To all who love the prosperity of Zion, and are disposed to aid in propagating the Gospel among the Heathen.

THE subscriber lately returned from a voyage to the East-Indies, touched in Europe, and was in London in August last, where he received from the Baptist Missionary Society in England for propagating the Gospel among the heathen, *one thousand guineas*, to be sent in the spring to the Missionaries in Bengal, for the purpose of printing the sacred scriptures in one of the languages of that country. There are seven languages that the Missionaries there aim to translate and publish the scriptures in. They have made such progress in three of them that it is expected that the above sum will enable them to complete the work.—The money is now in the hands of ROBERT RALSTON, Esquire, of Philadelphia, who will forward it in due time. Should any individual, society, or congregation of people in the United States of America, be disposed to contribute to this good work, *Mr. Ralston* will gladly receive whatever may be sent to him for that purpose, and add to it the above sum, to be forwarded to the Missionaries at Serampore near Calcutta.

(Signed) BENJAMIN WICKES, Sen.

Philadelphia, Nov. 4, 1805.

WE whose names are underwritten, Ministers of the Gospel in the city of Philadelphia, do hereby certify that we are fully ascertained that the statement made by Capt. Wickes, in the foregoing advertisement, is perfectly correct. We also take the liberty respectfully to recommend to the pious and the liberal of all denominations of Christians, in the United States, an attention to the important objects which this advertisement holds up to their view. Nothing, it appears to us, can be more interesting to a truly benevolent mind. The design contemplated, is not to disseminate the favourite tenets of any particular sect of Christians. It is to print and propagate, among a race of heathen, who are sunk and degraded by the vilest and cruelest system of superstition and idolatry, *the pure word of eternal life contained in the holy Scriptures*, without any gloss or comment whatsoever. If this can be extensively effected, the happiest consequences may be expected to follow; since the natives of India, unlike most other pagans, are many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the melioration of their condition in this life, by a knowledge and belief of the scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: For their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself.—But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of Christians, in every region to which the knowledge of it has extended.

Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labours of the Missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the Mission, there are a type foundery and printing

presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the scriptures, with whatever can materially facilitate the labours of a translator. Learned natives can be procured to assist in the work; and the local situation of the mission is such as will render its distribution throughout India easy and immediate.—The Missionaries themselves, (among whom is the laborious, learned, and pious Mr. CAREY, Professor of Oriental languages, in the college of Fort William, at Calcutta) have been so long engaged in studying language, and in translating, that the employment has become in a good degree habitual.

Seven languages are spoken in India: the *Ootcul*, which prevails among four millions of the inhabitants; the *Telinga* and *Kurnata*, each spoken by about seven millions; the *Maharatta* used by eight millions five hundred thousand; the *Tamul*, by upwards of nine millions; the *Hindostanee*, by at least forty-five millions; and the *Bengalee*, in which the translation is already completed, by a number of the inhabitants nearly equaling the population of the United States of America. The total of the benighted Idolaters of India, equals about the one eighth of the whole race of men now dwelling on our globe. How animating the prospect, that the Holy Bible, by the efforts of pious Christians in Europe and America, is likely soon to circulate among these millions of wretched people, by whom absurd and injurious *Vedas* and *Shasters* are now pronounced divine!

ASHBEL GREEN, *Senior pastor of the 2d. Presbyterian Church.*
J. HENRY C. HELMUTH, *Pastor of the German Lutheran Church.*
WILLIAM ROGERS, *Professor of English and belles lettres in the university of Pennsylvania.*
JOHN HEY, *Pastor of the Independent Church.*
JOSEPH PILMORE, *Rector of the Episcopal Church of St. Paul's.*
JAMES GRAY, *Pastor of the Scotch Presbyterian Church.*
GEORGE POTTS, *Pastor of the 4th Presbyterian Church.*
WILLIAM WHITE, *Pastor of the 2d. Baptist Church.*
JOSEPH SHAW, *Pastor-elect of the Associate Congregation.*
SAMUEL HELFENSTEIN, *Pastor of the German Reformed Church.*
JACOB J. JANEWAY, *Co-pastor of the 2d. Presbyterian Church.*
WILLIAM COLBERT, *Minister of the Methodist Episcopal Church of St. George.*
WILLIAM STAUGHTON, *Minister of the 1st Baptist Church.*

*** IT is respectfully suggested, that as the season for the departure of the Calcutta ships is fast approaching, whatever is done to promote the design which has been specified above, must be done without delay: and it is requested, that the donations or collections which shall be made throughout the Union, may be forwarded to any of the under-mentioned gentlemen, who will remit them to Mr. RALSTON.

The *Rev. Dr. Rogers*, the *Rev. Mr. Williams*, New-York.
The *Rev. Dr. Stillman*, the *Rev. Dr. Eckley*, Boston.
The *Rev. Joseph Buckminster*, Portsmouth, N. H.
The *Rev. Dr. Dwight*, New-Haven.
Mr. Gauladet, Hartford, Conn.
The *Rev. Dr. M'Whorter*, Newark, N. J.
The *Rev. Mr. Clark*, New-Brunswick.
The *Rev. Mr. Ingles*, the *Rev. Mr. Richards*, Baltimore.
Joseph Nourse, Esq. Register of the U. S. Washington.
The *Rev. Dr. Muir*, Alexandria.
The *Rev. Mr. Grigsby*, Norfolk.
The *Rev. Dr. Furman*, the *Rev. Dr. Keith*, Charleston.
The *Rev. Mr. Clarkson*, the *Rev. Mr. Clay*, the *Rev. Mr. Holcombe*, Savannah.

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Extract of a letter to one of the Editors.

Philadelphia, Feb. 25, 1806.

Rev. and dear Sir,

THE foregoing printed address will with you, Sir, be its own advocate.—We need not add a single motive in order to avail ourselves, or rather the best of causes, of your spirited and personal assistance. Connected with private or individual contributions we would humbly submit to you the propriety of preaching a sermon on the

occasion. All will have a tendency of subserving the noblest of interests.

If what may be collected cannot reach Mr. RALSTON in Bank bills, Post Notes, or otherwise, by the beginning or middle of April next—the spring of 1807 will answer the benevolent purposes contemplated by the proposed translations of the Word of Life.

We are affectionately your brethren in the Lord,

WILLIAM ROGERS,
WILLIAM STAUGHTON.

Extracts from Mr. Sergeant's Journal continued.

MAY 30, 1805. Was visited this day by two Missionaries from New-England. One of them preached; after which the chiefs waited on them, at my house, and delivered the following address.

"Fathers, attend; we wish to speak a few words to you; we are happy to see you by the side of our fire place. We thank the great, good Spirit, that he has protected you through your long journey from the eastern country, and that you are arrived safe here. Having information from our father, Mr. Sergeant, that you wished to see the chiefs and principal men of our nation, so many of us are come.

"Fathers, when I look upon you, I see your tears are falling down your cheeks on account of many dismal objects you have seen. Now according to the ancient custom of our forefathers, I stretch forth my hand, and wipe off the tears from your eyes, that you may see clearly; and likewise I see your ears are stopped by the dirt, that flies about. I now clear your ears, that you may hear distinctly. I also loosen your tongues, that you may speak freely. Having done this, I see your legs and feet are muddy by reason of the wet path through which you travel. I likewise wash your legs and feet. While I do this, I feel some briars stick in your feet. I pluck them out, and take the healing oil, which our forefathers used to keep for that purpose, and oil them, that they may feel comfortable, while you sit by the side of our fire place. Our nation give you hearty welcome here. Now may you proceed on your business."

A string of wampem, delivered.

Then the Rev. Messrs. Williston and Wood rose and delivered the following answer and address.

"Brothers and children attend; we now thank you for the many good words you have spoken to us. We also inform you that we have come from a great distance. We rejoice to see you. Your good father Mr. Sergeant has written to the Hampshire Missionary Society, on Connecticut river. He tells them that your kindred to the westward need civilization and the blessings of a preached gospel. He also tells them that you are full of friendly dispositions toward your kindred, and wish the white people to do something for the melioration of their situation, and to make them better. The Hampshire Missionary Society and the white people on Connecticut river, are greatly pleased with the communication of your good father, and the desire you have expressed for the good of your kindred, and have sent us to confer with you on the best way of helping them. The following is a copy of what they have done, viz. A letter from the Rev. Mr. Sergeant of New Stockbridge on the subject of Indian missions was laid before the trustees; upon consideration of the same, it was voted, that the committee duly acknowledge the receipt of the letter in an answer to Mr. Sergeant, that they send a copy of the letter to the Missionary Society in Connecticut, with such observations as they shall think proper on the subject, and that they direct some one of the Missionaries, who may be sent the next year, to confer with Mr. Sergeant and the principal Indians under his instruction, and gain what information may be useful; that the committee make report of such measures as they shall think proper to be adopted by the trustees for promoting Christian education and the preaching of the gospel among the Indians.

"Children attend; our Society wish to enter into a covenant of friendship with your tribe, that they may be better enabled to find the path of proceeding in the great work of benefiting your kindred. We wish you to communicate in writing, all

the light and information you can give us, that we may forward it to our society. In particular, we wish to know whether if our society should think themselves able to send any missionaries among your kindred, you would be willing to furnish one or more school-masters or interpreters to accompany them, and act with them for the good of the common cause, on our society's paying them. Wishing you to take the above into your serious consideration, we subscribe ourselves your friends in the gospel of Jesus,

PAYSON WILLISTON,
THOMAS H. WARD.

After the Indians had deliberated on the subject, they sent for the above missionaries to the chief Sachem's house, when Captain Hendrick rose, and in his own language delivered the following answer, which was written in English by the scribe, and is as follows, (viz.)

"Fathers attend; by the goodness of the great Spirit we meet together this day. You delivered to us your message yesterday. You told us, &c. [recapitulating the substance of their address.] In the first place, therefore, we inform you that our forefathers have established a covenant of friendship with the different tribes of Indians, residing near the great lake, by which the Chippewas, Othawas, Kickkasas, Miamei, Pankasks, Kaskaskaa, Pawatos, Wathakia and Miquakia nations, are our children. They look on us as children do on their grandfather. The Delawares are our grandfather; the Shawanese are our younger brothers. This covenant our nation and these nations have ever kept sacred, which we renewed two years ago. Fathers, we will also inform you, that we have taken pains to acquaint them with the knowledge we have of the ways of white people, and recommended to them civilization and the Christian religion. We also informed them that the white people of late have been stirred up to have commiserate feelings for their deplorable situation, and that there are several societies formed on purpose to help poor Indians in the wilderness. Many of these nations accepted what we recommended to them, and depend on our nation to instruct them, or to recommend some good white people for the purpose. And further, we and those nations have agreed to meet in council at the expiration of three years, which will be next year, on purpose to promote our mutual welfare.

"We find that these nations have deep prejudice against the white people of this country, so that they cannot distinguish good men from bad. In order, therefore, that you may be enabled to do them good, it is our opinion that it would be proper for us in the first place to comply with the wish of your society in entering into a covenant of friendship with you. To do this requires time, which we are not able to attend to at present; but we are heartily willing to give you every information which lies in our power. It is our opinion, therefore, that it will be advisable for those, who may be sent, to procure a permission from the President of the United States, and that it is a duty incumbent on us to do every thing to promote the same. We wish, therefore, you would give us early notice of the time of your starting for that mission; by which means we shall be enabled to procure young men to accompany them, you may think proper to send, (should we even be unable to send school masters;) this being the custom our forefathers have ever observed. We look on ourselves as the front door by and through which you can go through all the different tribes; nevertheless we fully believe the great and good Spirit is able to lead and direct you through every path of this his footstool without any other assistance.

"Fathers, we are willing to send school masters, provided you can assist us in qualifying some young men for that purpose, as we have several almost accomplished with sufficient abilities. May the great and good Spirit guide and direct you in this and every other turn of life, is the sincere wish of your children."

(Signed) HENDRICK AUPUURMET,
and six others, Sachems and Counsellors of the Mahheakunnuck Tribe.

NEW STOCKBRIDGE, May 3, 1805.

FOREIGN.

INTELLIGENCE RESPECTING THE MISSION TO SOUTH AFRICA.

(*Concluded from p.* 417.)

BROTHER Boezak was baptized in September. He first came to us before we left Bota's Place. His first appearance struck us with horror, being most beastly drunk, and we were much afraid that he would seduce our people, and corrupt their minds from the truth. His attention, however, was drawn to the word, which he constantly attended, and his eagerness to understand was very great: but we perceived no work of God upon him, except a change in his outward conduct, till the month of January; when, under great concern for his soul, he came to Brother Vanderkemp for some private instruction. He said he had got *two hearts*, and between those two hearts, there was a continual warfare. "The one heart, (said he) will do nothing but sing all kinds of Hottentot's and Boscheman's songs, and all that is bad: & the other heart strives to sing the praises of Christ; tells me to go to Christ, to pray to him, &c. &c. Sometimes the one heart is master, and sometimes the other."—This work of God on his soul was evident to others, but not to himself, till some time before he was received into communion with us as a member of Christ's body: when his heart was so full of the love of Christ, and his desires so strong to be forever devoted to him, that Brother Vanderkemp could no longer delay the administering the Sacrament of Baptism to him. He is now an ornament to the church of Christ, not only among us, but likewise among his old connexions, and the world in general; among whom he is often called to mingle, being a great buffalo and elephant shooter.

Brother Samson seemed one of the prepared people of the Lord, to receive his gospel. For several years he had been in an unhappy frame of mind about his eternal state, wishing to know if there was a God; what he was; and what he required of his creatures: But to this knowledge he could not attain, there being no one, who could or would show him the way to happiness. From the time that the brethren at the Bavian's Kloof had settled themselves there, he had tried every means to get out of service, in order to go to them; but his deliverance could not be obtained. In the midst of the commotions of the district of Graaf Reinet, and while the Boors were flying from their places, Samson was falsely accused of having made known to the English where they intended to go. He was immediately locked up in chains, to be killed the next morning. The Lord, however, whose captive he was, broke his chains; he got loose in the night, and fled to Graaf Reinet, which was at that time an asylum for hundreds of poor Hottentots, who were obliged to flee from their persecuting masters. Samson, arriving at Graaf Reinet, found himself, to his great joy, in possession of those means for which his soul had been several years longing; and he resolved never to leave them, till he had learnt what was necessary for his eternal peace. His constant attendance upon the word, and diligence to know the truth, manifested the anxiety of his heart. Nor were the means in vain; having a good memory, he soon became the first scholar. We had likewise hope of a work of God in his heart, but this did not become so evident, till September, 1802, when he began to see his lost state without Christ. He was baptized in March, 1803, with Brother Jocham, and Sister Griet Cassapi, being the first baptized this year. Brother Vanderkemp baptized them by sprinkling, sitting in his sick-bed. Brother Samson is very forward and bold in the cause of Christ, warning and admonishing sinners to flee from the wrath to come. Whether they be persons inferior or superior, he is not ashamed of the gospel; nor does he ever fail to tell the colonists of their neglect in keeping him and the rest of his nation ignorant of the contents of the Bible.

Brother Jocham, concerning whom our hopes and fears have, at times, been greatly exercised, left us in September, with another Hottentot, called Abraham, to go into the service of an inhabitant of Graaf Reinet. Previous to his leaving us, he

had for some time discovered a licentious disposition, which deeply grieved our minds, and gave us reason to fear, that when he should be quite separated from us, his passions would obtain their full sway, and the name of Christ be scandalized by him. But our fears were disappointed; no sooner was he at Graaf Reinet, than he assembled the heathen together, who resided there, and made known unto them the gospel of Christ. This, however, greatly displeased the Christians, (so called) who had Brother Jocham, and Abraham, who assisted him in teaching, cast into the cage; Abraham was shamefully flogged, and both forbidden to instruct the people any more. The New Field Cornet, however, (residing in the village) interposed, condemned the conduct of the Christians, saying, that the cause, which they endeavoured to suppress, was a cause, which could not, and must not, be hindered. By his influence, Brothers Jocham and Abraham are going on again in their work; numbers attend them, and some, we have reason to believe, have received benefit from their labours. Brother Jocham, in April, seeing Brother Read packing up letters for England, requested him to give his kind love to all his brethren and sisters there, "and beg them, (said he) to pray for me, that my faith in Jesus may be strengthened; and assure them that I will, as well as I can, pray for them."

Brother Jan. Stoffels, being judged most eminent for piety, was chosen the 26th of October as Deacon for the management of the poor's money.

Besides those baptized persons, there are several, who associate with us, in our experimental meetings, of whom we have reason to entertain good hopes of a work of God began in their hearts.

Brethren, with all the numerous friends of the cause of Christ, pray for us, that the village of Bethel may, in reality, be the village of the house of the Lord—that it may withstand the opposition of its numerous adversaries, and be protected against the storms, which daily threaten its ruin.

JOHN READ.

DISTRESS IN GERMANY!!

Copies of Letters relative to the Sufferings of the People in Germany.

(From the London Evan. Magazine.)

Savoy, Strand, Nov. 21, 1805.

My dear Friends,

PERMIT me to send you the enclosed letters, and respectfully to request the favour of your communicating their contents to any of your friends. They contain some facts, which will afford an additional proof to your readers of the indescribable mass of human misery which at present overwhelms my poor afflicted native country. They will undoubtedly excite in the breasts of British Christians, feelings of unfeigned gratitude for the wonderful protection they have hitherto experienced, and the uninterrupted enjoyment of those inestimable privileges, both civil and religious, by which your long favoured island is so eminently distinguished. But they will also occasion feelings of the truest commiseration towards the sufferings of their continental brethren, and inspire the sympathizing hearts of British Christians with a sacred flame of fervent prayer and supplication in behalf of their German fellow-Christians, who but lately, when England was threatened with invasion, so often interceded for them at a Throne of Grace in their behalf;—and perhaps prompt some of your benevolent friends to afford the sufferers relief in their present distress.

I am, with equal respect, your affectionate friend, &c.

CH. T. A STEINKOPFF,
Minister of the German Lutheran Chapel in the Savoy.

To Messrs. Hardcastle and Reyner.

Extract of a letter from Mr. Jung, Aulic Counsellor, Heidelberg. Oct. 23, 1805.

BUT six weeks ago the emperor Napoleon was at Boulogne; and now he is in the heart of Bavaria, at the head of 140 or 150,000 men; and the Austrian army is either killed, taken prisoners, or dispersed. How will this end! the whole of Germany and the northern nations are in arms. It is awful indeed; for all the violence of this tremendous storm falls upon our poor native country!

Last summer there was such a scarcity in several parts of Saxony,

Lausatia, Silesia, Bohemia, Austria, and other neighbouring provinces, that many baked bran for bread, and used grass for vegetables; some people even went to those places where dead horses were thrown, and fed upon their flesh! Now, in addition to the usual population of the country, there are 150,000 men coming from the west, and more than 100,000 from the east, who must also be fed; and in the northern parts the harvest has again been very scanty.

My very heart bleeds at the sight of this universal distress. O that some relief might be afforded us! and, perhaps our hopes of receiving some assistance from England may not be disappointed, as it will be universally acknowledged that *we suffer* in order to avert the storm from them.

Extract of a letter from a gentleman in Germany, dated Nuremberg, October 19, 1805.

THE Lord our God gives victory to whom he pleases; therefore, let us not murmur, but let us leave our cause to Him. O, may England in particular, do so at the present time! May *all* the people of that country, with mercy so much and so long blessed, open their eyes to see that it is high time to seek the Lord; and to humble themselves before him, who alone can and will protect them, if they come but in the right manner to Him!

The French troops are victorious. They have made a very great number of the retreating Austrians prisoners: and the situation of this poor people is very, is exceedingly calamitous. I have been an eye witness to many scenes of misery; and, therefore, my communication on this subject may be believed.

I do not know what to say to all this; but I know well what to hope of God our Lord: and, "in the name of our Lord Jesus Christ, I beg of the children of God in England, to remember their suffering brethren in Germany," particularly those who stand as shepherds of the Lord's flock, the situation of some of whom is truly deplorable.

The Lord bless you, and all the dear children of God! I add no more. Pray! Pray!

Extract of a letter from Stutgard.
October 14, 1805.

WHAT would you feel, could you now see our city! It has quite the appearance of a camp, 20,000 French soldiers having been quartered upon us. We have two officers and twelve privates in our own house; and some of our neighbours had from thirty to forty. Provisions became so scarce that they were hardly to be procured. There are some districts in the vicinity of Ulm, in which every thing is entirely consumed; and we have to fear a general famine. The vintage of this year has also failed.

London, Nov. 22, 1805.

IN consequence of the above and similar information, a Meeting of a few Friends was this day held at Messrs. Hardcastle's and Reyner's,

G WOLFF, Esq. in the Chair;

Many particulars were detailed, of the extreme distress experienced at this time in various parts of Germany; of which most authentic accounts have been received from different quarters.

Foraging parties of soldiers have traversed the country in various directions; and, at the point of the bayonet, have compelled the farmers to thresh out their grain for the use of the French army;—the season too has been so unfavourable, that the vintage has failed,—therefore, the poor inhabitants can now, neither get bread for themselves or their children to eat; nor their common beverage, of low wines, to drink. As to animal food, the armies have, in many places, cleared away most of the cattle. There are numbers of very pious people in the utmost distress, for want of the absolute necessaries of life.

The Company present, feeling the pressing urgency of the case, and sensible that not a day should be lost in sending some relief to the poor sufferers, most heartily determined, To guarantee the payment of a considerable sum of money, which was specified *(on the expectation of its being raised by Subscriptions and Public Collections, in the United Kingdom of Great Britain and Ireland)* and to give orders by this night's post, to some confidential friends on the Continent, to expend that amount in the pur-

chase of provisions, and otherwise, as they shall be directed.

Mr. Kicherer's Voyage.

The following interesting particulars of Mr. Kicherer's voyage are extracted from the 13th No. of the London Missionary Transactions.

Mr. Kicherer with the Hottentots, who came with him from Africa, and several new Missionaries, having taken an affectionate leave of their dear connexions in Holland, sailed from the Texel in the American ship Silenus, October 21, 1804. On the 25th a heavy gale blew from the S. W. all the day; which towards evening became exceedingly violent. About midnight there was a general consternation among the sailors, in consequence of seeing a light; for they perceived they were too near the shore, and in danger of being driven upon it. The captain, who had been very ill, and confined to his cabin, went immediately upon deck, and took the direction of the vessel. In about half an hour after, another light was perceived on the other side of the ship: the confusion and distress was now doubled, as they were between the isles of Scilly and the Lizard Point of Cornwall. Mr. Kicherer was desired by the captain to communicate to his companions their imminent danger. He performed the melancholy task, and added, "My dear brethren, we have, at all events, a Saviour, who is all-sufficient living and dying: in the utmost danger we shall experience his all-sufficiency!"

The brethren were alarmed, yet composed. They gave themselves up to the Lord's disposal, entreating him to save their lives, or else receive them into the arms of his mercy; and though the confusion of the ship was great, they united together in prayer.

"The vessel," to use their own words in the journal, "was now carried down into the abyss, and then raised up again towards heaven, by the waves, which often broke upon the deck. It was every where dreadful! O how terrible was the darkness of the night, the roaring of the waves, and the howling of the storm! Our ship resembled a house plundered by thieves; every thing frangible was broken to pieces, and every thing moveable turned upside down. We kneeled down a second time and prayed. We all agreed to sit down on the floor, even those who were very ill, and die in each other's arms. What a dreadful spectacle was it to behold the terrified mothers bringing their children in their arms to the spot, now looking at their children, then at their husbands, then again at their friends, and then towards heaven, praying for protection! Mr. Kicherer had the child of Mrs. Vos in his lap: Mary sat near him, and appeared very composed. Each blow of the waves (violent beyond description) was expected to be the last: the vessel seemed every moment, as if it were going into a thousand pieces! we were now sitting under the sentence of death, every moment expecting the execution of it. The captain sent down very frequently to know the hour, so ardently did he long for day-break. We prayed the third time to Him who alone was able to save us. At length, about six in the morning, the wind shifted, and became a little more moderate; and the hope which we began to entertain was visible in every countenance.

"How wonderful are the works of the Almighty! Who does not see that it was the Lord alone who saved us? Dear brethren and sisters, assist us in praising the Lord for his goodness. We cannot do it as we ought; but we have resolved annually to keep this day for solemn thanksgiving; and wish our dear brethren in Holland to do the same."

The worship of God morning and evening, was constantly kept up among themselves, in reading, prayer, singing, and exhortation; and on the 9th of November, when they obtained better weather, divine service was performed before the whole crew. This continued at proper seasons throughout the voyage; and there is reason to hope that the labours of Mr. Kicherer and the brethren were not in vain.

On the 13th of November they arrived at Madeira, and went on shore. Here they obtained suitable refreshments; and proceeded on the 15th on their voyage.

On Christmas day (when about the latitude of 13 deg. 38 min. the weather being very warm) they celebrated the birth of Immanuel in a very pleasing and edifying manner.

New Year's Day was also spent in a truly religious manner. The ship's crew seemed much pleased with their devotions, were uncommonly friendly, and spent their time with becoming cheerfulness.

On the 19th of January, about nine o'clock in the morning, they discerned, with great joy, the Cape mountains; and sang, with hearts much impressed, the 30th psalm. An officer from the shore came on board, to ascertain the state of their health; and finding all well, they obtained permission to go on shore. All were landed by half past three in the afternoon. "It is impossible," say they, "to express what we felt when we set our feet on shore. We embraced each other for joy; and had it not been for the people about us, we should have kneeled down to give utterance to our hearts in the acknowledgment of gratitude to our dear and praise worthy Deliverer, who guarded us, who comforted us when we mourned, strengthened us when weak, healed us when sick, and granted us life in the midst of death; yea, to be brief, for words cannot express the sensations of our hearts, through his mercy we are come hither safe and well, and are received here with open arms and joyful hearts by many dear brethren and sisters.

"The next day being Sunday, we went together to the house of God.—O how pleasant to go up with the blessed host of God into his house, to give thanks, and to exalt his holy name."

Shortly after, Mr. Kicherer took a journey to Zak River, to visit his flock; who received him with joy. We understand he found their state better than he could have expected; but the particulars have not yet come to hand. Mr. Kicherer then returned to the Cape, where, we hear, he married a lady, the widow of an officer, who had been dead three or four years. With her we doubt not, he soon after proceeded to Zak River with the Hottentots, &c. and we hope is diligently employed in the duties of his mission, with the assistance of the new labourers from Holland.

Evan. Mag.

Copy of a letter from Mr. FREY, *minister of the gospel to the Jews, London, dated December 22, 1805, to his friend in Edinburgh, transmitted in MS. to the Editors of the Panoplist.*

DEAR BROTHER,

I RECEIVED your letter yesterday a few moments before I went to preach to my dear brethren the Jews. This day I was engaged in the work of the sanctuary; and early to-morrow morning I shall leave town for a few days. But I cannot, I dare not, refuse to comply with your kind request. I can assure you, my dear brother, that my heart was glad, and greatly encouraged when I received your letter, and saw your affection to my dear, poor and unhappy brethren. O that all true Christians would do the same.

I suppose you have seen in the magazine, that I began the Saturday's lecture to the Jews on the 6th of July, 1805, and continued since. I have generally a doctrine, a prophecy respecting the Messiah, a type or an exposition. In the beginning about two or three hundred Jews attended, and in the street was almost the same number of them cursing and swearing; and if it had been in their power, they would not have used me better than they did my Lord and Master of old. After a few weeks, it was solemnly and publicly declared in all the synagogues in London, "that if any Jew should go into the place where I preach, or visit me in my house, or insult me in the streets, he should be punished, the rich 100l. the poor by excommunication from the Jewish privileges. Since that time, I enjoy peace and safety in the streets, but their attendance is very thin, only 20, 30 or 40 at times. Nevertheless there were always some, and generally the same. O that the Lord would bless his word to these. These things, my dear brother, seem very discouraging, but they are not so to me. I know their exceeding great ignorance of all that is spiritual; their peculiar prejudice against the Christian religion, and the difficulties in their way of attending the gospel of Jesus Christ. I often wonder when I see so many. There is one Abraham Cade, of whom we have the greatest hope, that he hath been truly awakened. He hath now lived with me four months, and always manifested diligence, piety, and humility, especially love and revere

ence to Jesus Christ, and to the brethren, and to the Holy Bible. A few there are that inquire for truth, and come often to the prayer meeting on Friday evening. There are likewise two other converted Jews here, who are already members of churches. I also correspond with three other converted Jews in this kingdom. A few weeks ago, we received a very pleasing account of the conversion of a Jewish family in Holland. A father, mother and 13 children. Bless the Lord, O my soul, the Lord hath not forgotten Israel, nor shall any of his promises fail. O, earnestly pray that the Lord would make me, and all Christians more fervent in prayer, and more diligent in the use of means, and graciously crown our endeavours with success, that Israel may be saved with an everlasting salvation. Amen! I conclude, my dear brother, wishing you all the assistance necessary for your studies, and much of the life of God in your soul. Please to remember at the throne of grace, dear brother, your affectionate brother in Christ,

C. F. Frey.

Ordinations.

On the 5th inst. were ordained at Westfield (Mass.) Messrs. Royal Phelps and Nathaniel Dutton, as Missionaries, to be employed by the Hampshire Missionary Society, in the new settlements at the westward.

Obituary.

REV. LEVI FRISBIE.

This worthy servant of Christ departed this life at Ipswich, on the 25th of February, and on the 28th his remains were interred with abundant evidences of unfeigned respect and sorrow. A funeral discourse was delivered by the Rev. Asahel Huntington, in which the interesting character of the deceased was justly delineated, and with a sensibility, which well agreed with the occasion. *The bereaved flock "did him honour at his death," by every decent preparation and arrangement for the funeral, and by their liberality to the mourning family. He has left a sorrowful widow, two daughters, and a son, now Tutor of Harvard College.*

Mr. Frisbie was born at Branford, in Connecticut, April, 1748; and at the age of 16 or 17 years, being considered as a pious youth, and of promising talents, was taken under the patronage of the Rev. Eleazer Wheelock, with a special view to the missionary service. To this he willingly devoted himself. His studies, even at school, were directed to this work partly at Lebanon, which was then the residence of his patron, and partly at Bethlehem, with Dr. Bellamy. In 1767 he entered Yale College, where he is understood to have continued more than three years. He finished his collegiate studies at Dartmouth, and was there graduated in 1772. In 1775 he was ordained, and commenced his missionary career. He continued it while any thing could be done. He went to the southward, and afterwards into Canada. But the convulsed state of the continent at that period, obstructed his progress, and left him at liberty to settle where Providence should open a door. In 1775 he came to Ipswich; and on the 7th of Feb. 1776, succeeded the venerable Nathaniel Rogers, in the pastoral care of the first church and congregation in that town. Great harmony attended his settlement, and has continued, generally, ever since, much to the honour both of pastor and people. They are witnesses that he approved himself, *for thirty years*, an unexceptionable evangelical preacher. They will remember the many important messages he has brought them; and that seriousness of manner, accompanied with a lively conception, and an easy natural expression, which rendered him entertaining as well as profitable. His prayers were not less edifying than his preach-

ing. He gave himself to the ministry; went to it with prayerful dependence on divine help; read much, thought much, conversed much; so that his profiting was more and more visible. God in great mercy has, at different periods, blessed his labours; more especially between the years 1798 and 1801, when numbers were added to his communion. In the church he presided with gravity and humility. *In his catechisings* and visits to the sick, he was tender and affectionate. He wept with them that wept. At large, among his people, he displayed the heart of a friend. And as he was easy of access to all, so he had a facility in gaining access to all, and adapting himself even to children. His conversation, beside being instructive in religious things, conveyed much general information. He was pleasantly sociable, and he was guarded. In the moments of greatest relaxation uncommonly innocent. For tenderness to the character of others, he was remarkable.

In his friendships, he was sincere and faithful; much endeared in his domestic relations; upright in all his transactions. He had a tenderness of conscience, which often made him diffident of himself, but gave confidence to others.

The loss of his family and flock is great. The vicinity are greatly bereaved. *His next neighbouring brother mourns deeply the loss of such a friend and companion.* His brethren lament him. The Society for Propagating the Gospel have in him lost a worthy member. Zion at large will mourn. But to him, it is believed, that death is a blessed release; distressing affliction having attended him for six months past. Thanks to free grace through a Redeemer, "there remaineth a rest for the people of God;" a crown for the faithful servant.

TO CORRESPONDENTS.

THE Editors give their subscribers with this number, by way of *Appendix*, a part of a late Treatise, entitled "*Thoughts on the Trinity*," by the Bishop of Gloucester. The remainder will be given with the next number; and the parts may be separated and put in a pamphlet, or preserved and bound with the numbers of the Panoplist, as an appendix to the volume, at the pleasure of the purchaser.

The Editors are induced to add this scarce and valuable tract to the Panoplist, *gratis*, for the double purpose of manifesting their gratitude to their subscribers, for their liberal patronage, and of furnishing them with light on a subject peculiarly interesting at the present time, from the pen of a distinguished scholar and divine. We earnestly invite the serious attention, both of our learned and unlearned readers to these seasonable and weighty "*Thoughts*."

We are obliged to the Correspondent, who forwarded us an interesting sketch of the Life of Mrs. *Sarah Porterfield*. We wish, as he was long personally acquainted with this eminent and tried saint, that he had annexed a brief account of her death. We request him still to do it, and when it is received, the sketch shall be published, either in the Panoplist, or in a separate tract.

B. T. on "*the Divinity of Christ the ground of the Christian's hope*," also T.'s Extracts, shewing the sentiments of Dr. Doddridge on the subject of Christ's Divinity, shall appear in our next Number.

With pleasure we shall gratify the wishes of A FRIEND in publishing in the Panoplist the life of that humble and excellent Christian, Mrs. *H. Hodge*, late of Philadelphia.

The Correspondent, who sent us the lines on the Death of Mr. *Whitefield*, has our thanks, and shall be gratified.